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ABSTRACT

The worksheets contained in this bulletin are designed for use in conjunction with the teaching strategies for Theme VI entitled, "Nineteenth Century Imperialism Affected the Imperial Powers and the Colonies." The worksheets correspond to specific teaching strategies with accompanying questions on the appropriate strategy page. Included are activities for the seven subthemes: (1) Imperialism Is Dominance of One People or Country over Another; (2) Britain Gained Control of India by Divide-and-Conquer Tactics; (3) Imperialism in China Took Several Forms, among Which the Policy of Spheres of Was the Most Influence Was the Most Widespread; (4) Lack of Political Cohesion Opened Africa to Imperialism; (5) Japan Modernized and Became an Imperial Power; (6) English Conquest and Control of Ireland Had Much in Common with the "New" Imperialism; and (7) Imperialism Had Negative and Positive Effects on the Colonizer and the Colonized. In order to sensitize students to the existence of a shared cultural legacy, the Global Cultural Bank activity is included. This may be used as the culminating exercise for each subtheme. (KWL)

****
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Student Worksheets

GLOBAL HISTORY

A Curriculum Guide

Third Semester Theme VI

SO017921

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NOTE TO THE TEACHER:

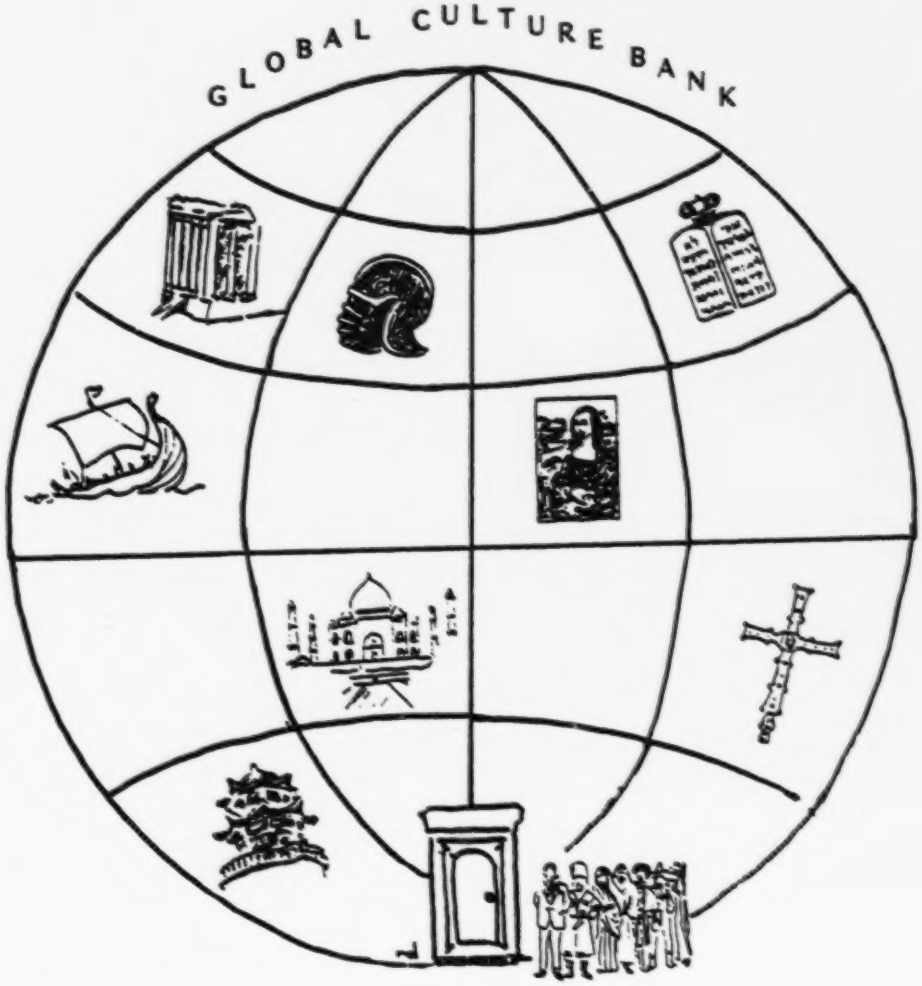
These worksheets are intended for use in conjunction with the teaching strategies included in Global History: Third Semester, Theme VI. To facilitate the use of these materials, each worksheet has been coded to correspond to a specific strategy; the questions which accompany each worksheet are included on the appropriate strategy page.

Introductory Worksheet

The Global Culture Bank

A major objective of the Global History Course is to demonstrate to students the cultural impact of one civilization on another. Students should understand that many elements which make up the "American way of life" have in fact been borrowed from other cultures. Throughout history, the peoples who have inhabited the earth have participated in the process of contributing to and borrowing from a common cultural depository -- a Global Culture Bank.

In order to sensitize students to the existence of this shared cultural legacy, we have included the Global Culture Bank activity which may be used as the culminating exercise for each subtheme. Directions for using the Culture Bank appear above columns 1-5 of the page that follows.



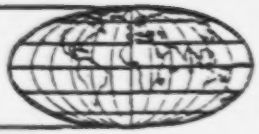
1

Account Name	Rating & Reason	Cultural Deposits	Cultural Borrowing	Balance
(The major topics you will be studying this term in Global History are listed below. In spaces provided in this column list the most important events or people discussed in the subtheme.)	In the spaces below give each event or person listed in the first column ("Account Name") one of the following ratings: **(1)** important in one area of the world and time **(2)** important in two areas **(3)** important in two areas or more areas over several time periods **(4)** important for the whole world to the present day	In the spaces below list the contributions you believe were made to the Culture Bank by the civilization or period of time discussed in each subtheme.	In the spaces below list those things which you believe were borrowed from other cultures by the civilization or period of time discussed in each subtheme.	In the spaces below, outline a paragraph answering the question: "Have any contributions to the progress of humanity been made by this civilization or during this period of time?" (You may include new inventions, technological improvements, expansion of human rights, new discoveries to improve the quality of life, advances in learning and any other categories agreed upon on class.) On a separate piece of paper, develop each paragraph from your outline.
A. Nineteenth Century Imperialism				
B. India				

Account Name	Rating and Reason	Cultural Deposits	Cultural Borrowing	Balance
C. China				
D. Africa				
E. Japan				
F. Ireland				
G. Imperialism Weighed				

Global Times—The Alphans Are Here

Global Times



GREEN CLICKING PEOPLE THREATEN EARTH

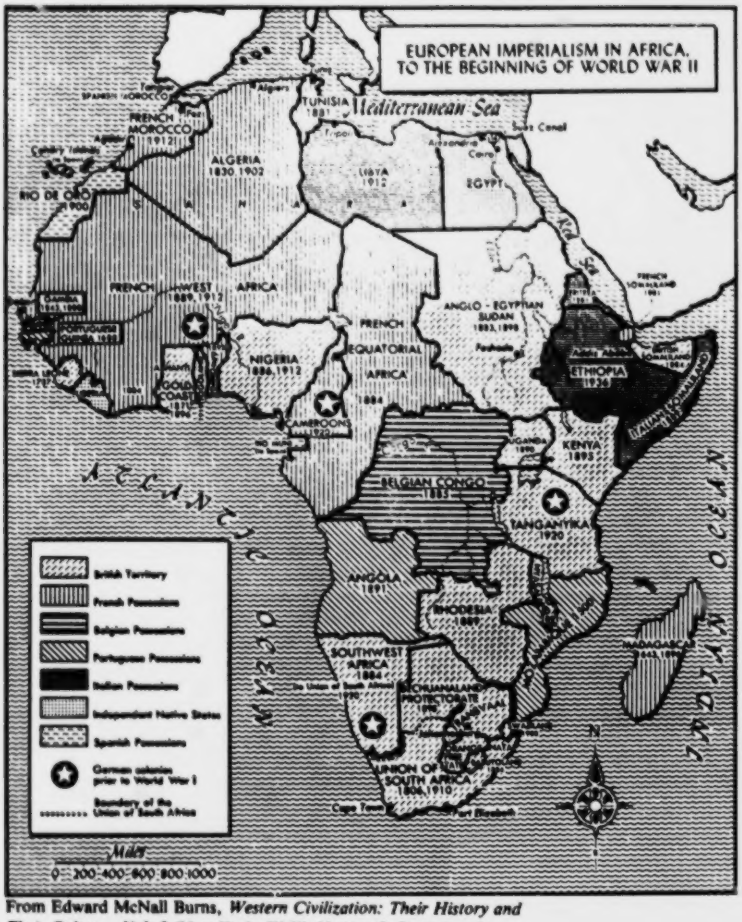
UNITED STATES. New Yorkers were shocked yesterday when a flying saucer set down on top of the World Trade Center. As New Yorkers watched, a delegation of little green people who call themselves Alphans stepped out of the saucer. The Alphan men and women, three feet tall, bald, and speaking in clicks, were armed with laser guns.

An Alphan woman named Aura, accompanied by an interpreter, spoke first. She stated (clicked) that the planet Alpha, five light years away from Earth, wants to bring Earth into the Alphan empire. She promised that Earthlings will benefit by Alphan rule. In Alpha, where the computer is now considered old-fashioned, a high-technology economy produces every creature comfort an individual could possibly desire. Once Earth is within the Alphan empire, Earthlings too, Aura stated, will improve their standard of living. Earthlings will also benefit by exposure to the Alphan political system and to Alphan religion and family patterns. Above all, Aura clicked, Alphan laser guns will insure peace on Earth by preventing wars.

"But what do you want from Earth?" shouted one brave Brooklynite. Aura listed the Alphan demands. Alphans need delium, a mineral found in the deserts of the United States, the USSR, China, and Zimbabwe. They want Earthlings to collect the delium (at lower wages, actually, than Alphans would demand) so that it can be sent back to Alpha. Alphan businessmen and women, having exhausted the market on their own planet, want to increase their profits by selling to Earthlings. They feel that Earthlings will go crazy for Alphan green body cream, roasted ants and pickled figs--all Alphan specialties. Millions of Alphans, crowded on that planet, want to settle on Earth. They especially like the New York area. Lastly, the Alphans feel that if they don't take control of Earth, some other enemy planet will. That enemy will then use Earth as a base from which eventually to attack Alpha--something the Alphans fear.

So as we go to press, this is the deal that has been put forth by the little green folk. Seemingly, the Alphan offer is one that Earth just can't refuse.

From Edward McNall Burns, *Western Civilization: Their History and Their Cultures*, Vol. 2 (New York: W.W. Norton & Company, Inc., 1963), pp. 758-759



From Edward McNall Burns, *Western Civilization: Their History and Their Cultures*, Vol. 2 (New York: W.W. Norton & Company, Inc., 1963), p. 754.

1. Based on these maps, name the country which controlled each of the following areas before World War II:

   a. Algeria: _____ d. India: _____

   b. South Africa: _____ e. Manchukuo: _____

   c. Ethiopia: _____ f. Indochina: _____

2. Based on these maps, name the two continents on which the British possessed territory before World War II:

   a._____ b._____

3. Name the country in Asia that the United States possessed: _____

4. Name an Asian nation that had an empire before World War II: _____

7

Imperialism in 1900

	Number of Colonies	Area. Square Miles		Population	
		Mother Country	Colonies, &c.	Mother Country	Colonies, &c.
United Kingdom	50	120,979	11,605,238	40,559,954	345,222,239
France	33	204,092	3,740,756	38,517,975	56,401,860
Germany	13	208,830	1,027,120	52,279,901	14,687,000
Netherlands	3	12,648	782,862	5,074,632	35,115,711
Portugal	9	36,038	801,100	5,049,729	9,148,707
Spain	3	197,670	243,877	17,565,632	136,000
Italy	2	110,646	188,500	31,856,675	850,000
Austria-Hungary	2	241,032	23,570	41,244,811	1,568,092
Denmark	3	15,289	86,634	2,185,335	114,229
Russia	3	8,660,395	255,550	128,932,173	15,684,000
Turkey	4	1,111,741	465,000	23,834,500	14,956,236
China	5	1,336,841	2,881,560	386,000,000	16,680,000
U. S. A.	6	3,557,000	172,091	77,000,000	10,544,617
Total	136	15,813,201	22,273,858	850,101,317	521,108,691

From Harrison M. Wright, *The New Imperialism — Analysis of Late Nineteenth-Century Expansion* (Lexington, Mass.: D.C. Heath & Co., 1961), p. 8.

DIRECTIONS

Questions 1-4 are based on the table above. Circle the letter of the word or phrase that best answers each question.

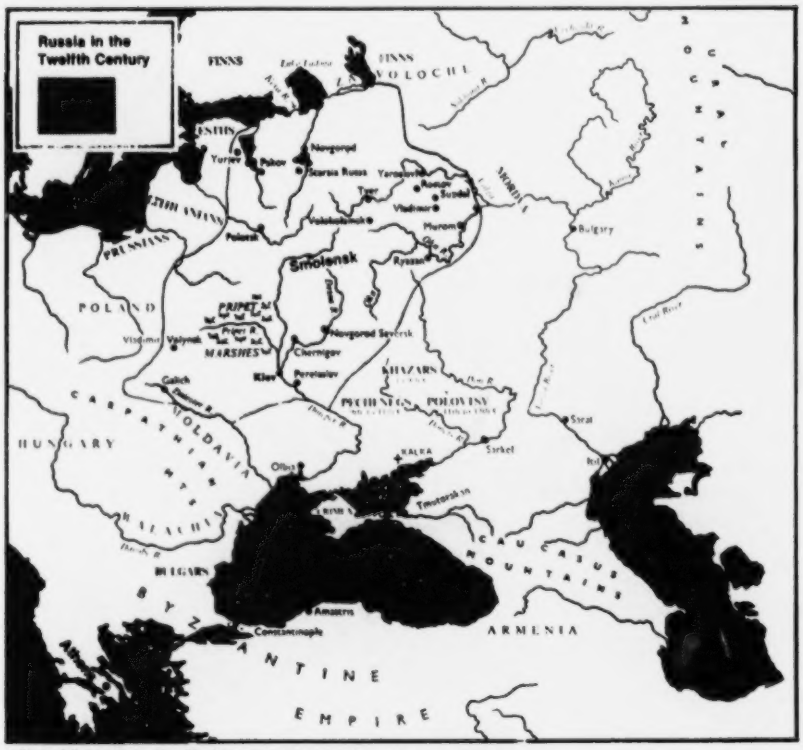
1. In 1900, which statement was true?
   a) Russia had the greatest world empire.
   b) The United States had the most colonies.
   c) France had a greater population than Austria-Hungary.
   d) The United Kingdom ruled over most colonial people.

2. In 1900, which statement was false?
   a) The United Kingdom had 50 colonies.
   b) The United States was not imperialistic.
   c) Germany had reason to be jealous of other imperialist powers.
   d) China had colonies.

3. All of the following are countries that controlled colonial populations much larger than their own, except:
   a) Denmark
   b) Portugal
   c) Turkey
   d) The Netherlands

4. The figures on this chart could be used to show that nations took colonies out of a desire to:
   a) civilize colonial peoples.
   b) acquire military bases.
   c) expand.
   d) spread Christianity.

Russia in the Twelfth Century



Adapted from Jesse D. Clarkson, *A History of Russia* (New York: Random House, Inc., and Pantheon Books, a Division of Random House, Inc., © Copyright 1961), facing p. 124.

You are a Russian merchant in 1125. You want to transport honey from Smolensk to Athens, Greece, and make a great profit. You must plan the easiest and most reliable route possible. Keep in mind the following:

a) There are no railroads, highways, or planes available.
b) The northern Baltic coastline is often icebound.

1. If you want to get from Smolensk to Athens, in the twelfth century, what method(s) of transportation would you use? Explain.

_____

2. On the map, mark the route you would use to get from Smolensk to Athens.

3. List the names of the towns and bodies of water that you would pass on your way from Smolensk to Athens. _____

_____

Some Causes of Imperialism

Source 1

Cecil Rhodes was a famous British imperialist. He obtained for Great Britain control over almost a million square miles of land in South Central Africa. The colony was named Rhodesia in his honor. It is now called Zimbabwe.

This selection is adapted from a popular novel of the late 1800s. Its hero, Cecil, is modeled on Rhodes. Both Cecil and Stirling, his friend in England, are discussing England's future.

> "So you really saw a genuine meeting of the unemployed in London's East End last night?" asked Stirling.
>
> "Yes," said Cecil very soberly. "Mark my words, Stirling, you will be eating each other before very long on these islands. The thought weighs on me like a nightmare. At the meeting last night, the wild speeches were nothing but cries for bread. I saw the __1__ look on the faces of those present. It all gave me a bad turn. Never was I so sure as last night, when I walked home from that meeting, that the very __2__ of your people depends upon us beyond the seas. How many are there of you here? Forty million in these little islands. In another twenty or thirty years, how many will there be? Twenty or thirty millions more. What are you to feed them on? Your trade, your foreign trade. You could not feed your people for six months without __3__. Yet who thinks about it?"
>
> "We beyond the seas must keep your forty millions here from eating each other. We must open as much of this __4__ as we can for the overflow of your population to live in. We must create __5__ where you can get rid of the produce of your factories and your mines. The empire, I am always telling you, is a bread-and-butter question. If you are not to become cannibals, you have got to be imperialists."

Adapted from W.T. Stead, *A History of the Mystery*. The Masterpiece Library, Penny Popular Novels No. 58, London, 1897, pp. 3-4, cited in Sidney Schwartz and John O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), pp. 6-7.

Circle the best choice of word(s) to fill each space left blank in the above reading selection. Base your choices on the general meaning of the selection.

For Space 1: (a) happy (b) hungry (c) thoughtful (d) simple
For Space 2: (a) development (b) freedom (c) existence (d) defense
For Space 3: (a) expansion (b) rationing (c) imports (d) democracy
For Space 4: (a) countryside (b) planet (c) continent (d) government
For Space 5: (a) dumps (b) markets (c) wars (d) oceans

THINK ABOUT IT! What is the meaning of Cecil's final words? Do you agree with the reasons he gives for imperialism? Explain.

WRITING EXERCISE

DIRECTIONS

Imagine you are living in London in 1900 and you support the views expressed on the opposite page. Using the opinions expressed by Cecil Rhodes, write a two-paragraph persuasive letter to the Global Times in defense of British imperialism.

Great Britain must have colonies around the world because _____

Unless we have colonies _____

Source 2

The ideas of Alfred Thayer Mahan, a captain in the United States Navy, were very popular among American expansionists in the late 1800s.

> Because of their location, the Hawaiian Islands have a powerful influence on the commercial and military control of the Pacific. The United States would be at a great disadvantage if any enemy held Hawaii as a refueling station within 2,500 miles of every point of our Pacific coastline. But without Hawaii, an enemy's refueling stations would be 3,500 to 8,000 miles from our coast--a distance long enough to make an attack against the United States almost impossible....
>
> Let us start with a basic truth. Control of the seas is of chief importance to the power and prosperity of a nation. Therefore, we must acquire those positions that would contribute to our control of the seas, when we can do so in a just manner.

Adapted from an article by Alfred T. Mahan in *Forum*, March 1893, cited in Ronald J. Muse, *The Development of American Foreign Policy* (New York: Harcourt Brace Jovanovich, 1980), p. 51.

1. What arguments does Mahan give for American expansion?

2. What do you think he means by the last sentence? Is there any just way to take control of another country? Explain.

3. Do you agree with Mahan's arguments for gaining colonies? Why, or why not? Would the same arguments justify the United States taking colonies today? Why, or why not? Explain.

4. Is control of the seas as important today as it was in Mahan's time? Explain. Is Hawaii still important as a refueling station? Why, or why not? Explain.

"By gum, I rather like your looks!"

1. What does the caption under this cartoon mean? _____

   _____

2. How does this cartoon illustrate Captain Mahan's arguments for American imperialism?

   _____

   _____

Source 3

Sir Harry Johnston, British explorer and administrator in Central and East Africa, gives a racial argument for imperialism:

> To what extent can the backward peoples of the world be considered behind and weak as compared with the dominating white race? The chief and obvious difference between the backward and the forward peoples is that the former, with the exception of about 20,000,000 in the Mediterranean basin and the Near East, are of colored skin, while the latter are white or, as in the case of the Japanese and the inhabitants of northern China, nearly white.
>
> I think if we took all the factors into consideration--religion, education, standard of living, respect for sanitation, infant death rate, bodily strength, manner of government, regard for law and order, position in agriculture and manufactures--we might grade nations mainly by race.
>
> Obviously, the foremost nations in the world at the present day (1920) are Britain and the regions of the British Empire in which the white race predominates, the United States, France, and Germany. They are foremost, not only because of the numbers of their peoples and the degree of their national wealth, but by their industry, commerce, and the proportion of educated to uneducated people in their populations.
>
> However, most of the other countries in the world must be put in the backward or unprogressive class, unable to govern themselves in a way that leads to progress. Such regions, if left alone by the controlling white man, might easily fall back into the unprofitable barbarism out of which they have been lifted by the white man's efforts during the past fifty years.

Adapted from Richard W. Lyman and Lewis W. Spitz, ed., *Major Crises in Western Civilization* (New York: Harcourt Brace Jovanovich, 1965), pp. 133-135.

1. What arguments does Sir Harry Johnston give for the spread of white populations?

2. Do any of Johnston's arguments convince you that whites were superior to other peoples in the nineteenth century? Explain.

3. Can we prove or disprove the superiority of one group of people over another on the basis of color? Language? Religion? Standard of living? Politics? Explain.

Source 4

After the Spanish-American War, the British writer Rudyard Kipling (1865-1936) urged the American people to keep the Philippine Islands.

The White Man's Burden

Take up the White Man's burden
Send forth the best ye breed
Go bind your sons to exile
To serve your captives' need;
To wait in heavy harness
On fluttered folk and wild
Your new-caught, sullen peoples,
Half devil and half child....

Take up the White Man's burden
The savage wars of peace
Fill full the mouth of Famine
And bid the sickness cease;
And when your goal is nearest
The end for others sought
Watch Sloth and heathen Folly
Bring all your hopes to naught....

Take up the White Man's burden
Ye dare not stoop to less
Nor call too loud on Freedom
To cloak your weariness;
By all ye cry and whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your Gods and you.....

From Rudyard Kipling, "The White Man's Burden" (1899), from *Rudyard Kipling's Verse*. Doubleday, 1946, pp. 321-322. Originally published in *The Five Nations*. Reprinted by permission of Mrs. George Bambridge, The Macmillan Company of Canada, and Methuen & Co. Ltd.

1. What did Kipling mean when he wrote that it was the "white man's burden" to serve the peoples they colonized?

2. What attitudes toward colonized peoples are revealed by each of the following phrases? Would such attitudes be acceptable today? Explain.

   "fluttered folk and wild"
   "new-caught"
   "half devil and half child"

3. Were Kipling's arguments for imperialism based on idealism (desire to help others), on self-interest, or both? Explain.

Source 5

Heinrich von Treitschke, a German historian, argued that his country ought to take colonies.

> **All great nations in the fullness of their strength have desired to set their mark upon barbarian lands. All over the globe today we see the peoples of Europe creating a mighty aristocracy of the white races. Those who take no share in this great rivalry will play a pitiable part in time to come. The colonizing impulse has become a vital question for a great nation....**
>
> **We must, and will, take our share in the domination of the world by white races....**

Adapted from Heinrich von Treitschke, *Politics* (1897), B. Dugdale and T. de Bille, trans. (New York: Harcourt Brace Jovanovich, 1963), pp. 64-67, 108. Abridged version of 2-vol. Constable and Co. edition, 1916.

1. What seems to be Treitschke's major argument for German imperialism?

2. Germany had just become a unified nation in 1871. How might this fact have influenced the desire of Germans for colonies? Explain.

3. Do you agree with Treitschke's arguments for gaining colonies? If you were a German in the 1890s, would you have supported his ideas? Explain.

Charting the Causes of Imperialism

EXERCISE I

DIRECTIONS

The motives for imperialism, argued by the authors of Sources 1-5, are listed below. Match each motive to its defender by writing the letter of the author's name in the space next to the argument he offered.

MOTIVES

____ 1. To remain great, a nation must take colonies.
____ 2. Excess populations need an outlet.
____ 3. For its own security, a nation must take strategic bases.
____ 4. Business needs markets for surplus goods.
____ 5. The white race, being superior, must dominate the inferior races.
____ 6. It is white men's duty to help and uplift their captives.

DEFENDERS

A. Cecil Rhodes
B. Alfred Thayer Mahan
C. Sir Harry Johnston
D. Rudyard Kipling
E. Heinrich von Treitschke

EXERCISE II

DIRECTIONS

Before a historian analyzes the causes of a movement or event, he first classifies his information in order to better understand the problem. List and classify the causes of imperialism under the following categories:

THE CAUSES OF NINETEENTH CENTURY IMPERIALISM

ECONOMIC	POLITICAL AND/OR MILITARY	SOCIAL

EXERCISE III

DIRECTIONS

It is the year 1900 and you have just become an inquiring reporter for the Global Times. Your editor has asked you to interview any one of the five defenders of imperialism: Rhodes, Mahan, Johnston, Kipling, or von Treitschke. Choose one of the defenders and write his name on the line to the left. Then, on the right, formulate three important questions that you would ask him in an interview.

THE PERSON I WILL INTERVIEW	MY THREE QUESTIONS
_____	1. _____
	_____
	2. _____
	_____
	3. _____
	_____

EXERCISE IV

Summarize the motives for imperialism by completing the paragraph below:

The nations that took control of other weaker nations in the nineteenth century did so for economic, political, military, and social reasons. An economic motive for imperialism was _____. Another economic motive was _____. Political and military concerns also motivated the imperialists. For example, _____. Social goals also motivated imperialism. For example, _____. Therefore, imperialism did not spring from a single motive; rather, it had many causes.

The Poets' and Cartoonists' View

THE PARTITION OF CHINA

The Heathen Chinee! The Heathen Chinee!
What a channel for Christian Expansion is he.
Then Ho! for the Flowery Land of the East,
Like vultures we'll swoop on the promising feast.
Commission your Navies, ye Nations so free,
To bear the true light to the Heathen Chinee.

If Russia "makes converts," it's perfectly clear
We need for "converting" a well-defined sphere;
If Germany's "missions" hold meetings for prayer,
So Christian a work 'tis our duty to share.
Incidentally, too, there is cash to be made;
There's naught like Religion to stimulate Trade.

Then come all ye Teachers and Preachers and Fighters,
Backed up by the Press and its wonderful writers,
Let's give to this darkened and downtrodden nation
A touch of the blessings of Civilisation.
And our Christian "Maxims" will work, you will see,
A change for the good in that Heathen Chinee.

From Sir Wilfred Lawson and Francis Corruthers Gould, *Cartoons in Rhyme and Line* (T. Fisher Unwin, 1905), pp. 90-91.

1. In the cartoon, what country does each symbol represent?

   a. lion
   b. bearded man
   c. bear
   d. eagle
   e. rooster

2. Why can't the Chinese person defend himself? _____

   _____

3. What is happening in this cartoon? _____

   _____

4. What is the cartoonist's point of view? _____

   _____

Imagine that the cartoon represents the middle of a story. Write an appropriate beginning and ending for the story.

(BEGINNING) _____

(ENDING) _____

"EXPANSION"

I'm not a "Little Englander"--a "patriot" am I,
Endowed with all that's good and great--which no one can deny;
I'm proud of all my ancestors, and love my native land,
And in her great and sacred Cause I'm longing to "expand."

A frog of old, we have been told, for Glory felt a thirst,
And, trying well his skin to swell, expanded till he burst.
A jingo true, no doubt, will view the moral of that story,
And say with pride, "See how he died, expanded in his glory."
Then let us all expand, my boys, by Glory fed and nursed;
Expand, expand, in every land, expand until we burst!

From Sir Wilfred Lawson and Francis Corruthers Gould, *Cartoons in Rhyme and Line* (T. Fisher Unwin, 1905), p. 59.

DIRECTIONS

Refer to the poem and the cartoon to answer the following questions:

1. What nation does the character in the cartoon represent? _____

2. Where is he seated? _____

3. In one sentence, explain what is happening to him, and why. _____

_____

4. In two sentences, describe what you think is the cartoonist's attitude toward imperialism.

_____

_____

Russification of a Polish Town

TIME: 1832
PLACE: Minsk, a town in Poland

NATIONALITIES OF EUROPEAN RUSSIA: 1914

Poland is under the control of the Russian Empire. This control gives Russia access to the Baltic Sea. Czarist troops have put down uprisings against Russian rule. They are determined to maintain order within Poland through Russification. Russification is a policy designed to turn Polish people into loyal Russians.

You are a Polish high school student living in Minsk. The following changes have taken place in your town as part of Russification.

- Hundreds of Polish soldiers and civilians who were considered disloyal have been arrested or exiled. Some of your friends and relatives were among them.
- Russian soldiers are stationed throughout the town and seem to be everywhere you go.
- You are forced to speak and read only Russian in school, even though you have just a slight knowledge of the language.
- All Polish teachers have been replaced by Russian teachers. The Russian teachers are always telling you that the Russian Orthodox religion is better than your Catholic religion. (Poland is over 90 percent Catholic.)
- The Polish university you wanted to attend was closed. Polish college students must go to Russia to study if they want to attend college.
- All the newspapers and books that you read are censored by Russian officials.
- All law courts are now controlled by Russians, and trial by jury has been eliminated.
- Polish people no longer have a voice in government decisions affecting their lives.

DIRECTIONS

Decide what you will do! First, complete the chart below. Then, try to agree with others in your group as to what the best course of action would be.

DECISION: WHAT SHOULD WE POLISH PEOPLE DO ABOUT RUSSIFICATION?		
Alternatives	**Risks**	**Advantages**
1.		
2.		
3.		
4.		

The Polish Response to Russification

Under Russian control in the nineteenth century, Polish men and women were forbidden to read anything that had not been approved by the Russian censors. In the publication below, Josef Pilsudski recalls how that censorship affected his youth, and how the Polish people came to resist censorship over a period of years.

"A Greening in Poland"

We Poles have a name for any illegal publication, one that is not approved by Russian censorship; we call it bibula. I recall vividly my first contact with bibula in my childhood, in 1873. Polish people trembled when they heard the bell signaling the approach of a Russian soldier. Despite this, mother used to take out from her secret hiding place some small books which she read to us, making us learn some passages by heart. They were the works of the great national poets of Poland. The secrecy, mother's emotion,...all left a deep impression on me. These poetry books, together with a few others (histories, prayer books, pictures), were the only uncensored literature of the time....

The bibula...were like candles on graves, casting a pale light on the survivors of the disaster. But fresh grass sprouts on graves, with a new life rising from the ashes, eager for sunshine and freedom. There was a greening in Poland....

After some years, the Polish people grew less fearful of reading the bibula, and the number of illegal publications, including political pamphlets, multiplied. The presence of so many illegal books influenced the attitude of Poles toward all illegal activities. They began to think that if the Russian government wasn't powerful enough to stamp out Polish literature, it wasn't powerful enough to enforce its will in other matters. The authority of the Russian government in Poland was in this way undermined.

Even the peasants are starting to read illegal books. When the bibula stopped arriving at a village on the Vistula River, the farmers decided to go in search of them. A delegate was sent twenty miles to buy bibula and bring them back to the village.

A book does not leave traces, as does a human being. It operates in silence,...remains silent during questioning, does not attract as much suspicion as a human being.... For Polish revolutionary groups, struggling to free Poland from Russia, these books were like the blood in a living organism.

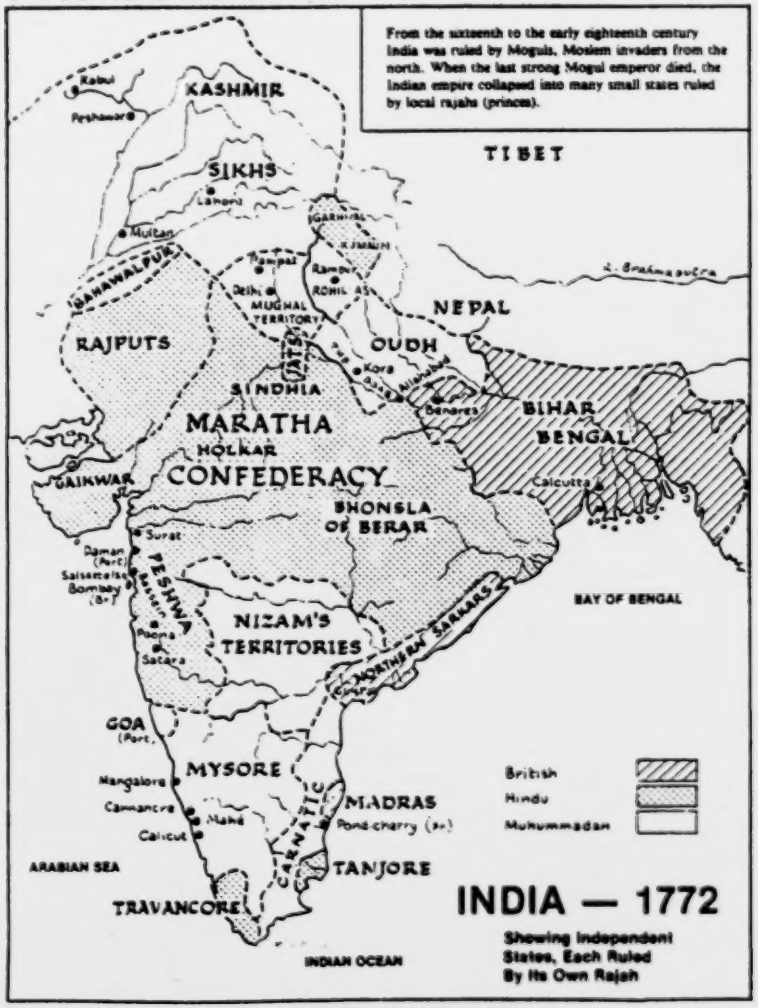
Adapted from Josef Pilsudski, "[illegible]h Illegal Publications Under Russian Rule," in Ludwik Krzyzanowski, *Polish Civilization, Essays and Studies* (New York: New York University Press, 1979), pp. 215-217, 221-222, 226.

A. PHYSICAL MAP OF INDIA

From *People of the World, India* by Larry Cuban. Copyright © 1971 by Scott, Foresman and Company. Reprinted by permission.

B. MAJOR LANGUAGES OF INDIA

C. POLITICAL MAP OF INDIA



From Michael Edwards, *A History of India* (New York: Farrar, Straus and Cudahy, 1961), p. 219.

Divide and Rule

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Jawaharlal Nehru, a famous twentieth century Indian leader, tells how the British East India Company managed to take over most of India by the middle of the eighteenth century.

The British East India Company sent its men to the courts of the native rulers. One of their chief duties was to bribe the ministers and other officials. Their spy system was perfect. They had complete information on the courts and armies of their enemies. Those enemies, on the other hand, lived in ignorance of what the British were doing or were going to do.

The British won most of their battles before the actual fighting took place. A notable case was the desertion of a high officer in the service of the Scindhia of Gwalior [a local ruler]. He had secretly come to terms with the British. He had gone over to them with his entire army at the moment of battle. He was rewarded for this later. They made him the ruler of a new Indian state carved out of the territories of the Scindhia whom he had betrayed.

The British thus represented a higher political and military organization. They were well-knit and had very able leaders. They were far better informed than the Indian rulers. They took full advantage of the disunity and rivalries among their enemies. In addition, the British command of the seas gave them safe bases and opportunities to add to their resources. Even when temporarily defeated, they could recover and attack again. After the Battle of Plassey in 1757 they gained control of Bengal [a very rich state]. This gave them great wealth and resources to carry on their warfare. Thus each fresh conquest added to the British resources. For the Indian princes, however, defeat often meant a disaster.

Adapted from Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), pp. 22-23.

I. VOCABULARY CHECK

Place the letter of the correct choice from column B to the left of the matching term in column A.

	Column A		Column B
_____	1. bribery	(a)	competition with others
_____	2. rivalry	(b)	lacking ties to one another
_____	3. desertion	(c)	money given to obtain influence
_____	4. disunity	(d)	abandoning military service

II. FACT-OPINION

For each statement write an "F" if it is a fact, or an "O" if it is an opinion. Base your answers on Nehru's account.

_____ 1. The British East India Company took over most of India by the middle of the eighteenth century.

_____ 2. The English spy system was perfect.

_____ 3. A high officer deserted his local ruler and came to terms with the British.

_____ 4. After the Battle of Plassey, the British gained control of Bengal, which added to their wealth.

_____ 5. The British used unfair and illegal methods to gain control of India.

III. WRITING EXERCISE--SCRAMBLED SENTENCES

Each of these scrambled sentences contains important facts and concepts about how the British gained control of India. Unscramble them and write them in correct form in the spaces provided.

1. WON THE BEFORE BRITISH ACTUAL BATTLES THEIR OF MOST THE FIGHTING TOOK PLACE

_____

2. BECAUSE INDIA WERE COMMAND THEY LEADERS HAD TAKE OVER SEAS THE BRITISH TO ABLE AND OF THE GOOD

_____

3. ADVANTAGE THE ENEMIES OF DISUNITY AND BRITISH OF THE RIVALRIES TOOK

_____

4. BRIBED INFORMATION GET ABOUT RULERS BRITISH NATIVE TO MINISTERS IMPORTANT OFFICIALS INDIAN

_____

Fashion Change Dictates Government Action

E. Baines, an early nineteenth century English writer, explains below how India's early superiority over England in textile manufactures was later reversed by British government action.

> The Indians have in all ages produced incredibly perfect cotton fabrics. For example, in the same Indian province from which the ancient Greeks obtained the finest cottons then known--namely, the province of Bengal--these astonishing fabrics are still manufactured to the present day.
>
> Two Arabian travelers of the ninth century reported that "in this country [India] they make garments of such extraordinary perfection, that nowhere else are the like to be seen." Marco Polo, in the thirteenth century, mentions that India was producing "the finest and most beautiful cottons that are to be found in any part of the world"; and this is still the case as to the flowered and glazed cottons, called chintzes....
>
> Because Indian cottons, chintzes, and calicoes were so beautiful and cheap, in the seventeenth century many European businessmen became fearful of being ruined by their competition. The Dutch and English East India Companies imported these Indian cottons in large quantities. They became highly fashionable for ladies' and children's dresses as well as for drapery and furniture.... It seemed that the English preferred Indian cottons over English wools. As a result, the English wool manufacturers cried out that the ancient wool industry was being destroyed, an industry that for centuries was regarded with an almost superstitious veneration [honor].
>
> Even the famous English author Daniel De Foe lamented the large importation of Indian cottons:
>
> > The general fancy of the people runs upon East India goods to that degree that the chintzes and painted calicoes, which before were only made use of for carpets, quilts, and to clothe children and ordinary people, become now the dress of our ladies. Such is the power of a mode [fashion] that we saw our persons of quality dressed in Indian carpets which but a few years before, their chambermaids would have thought too ordinary for them. Chintz was advanced from lying upon their floors, to their backs; from the foot-cloth to the petticoat; and even the queen herself at this time was pleased to appear in "China" and "Japan"--I mean China silks and calico. Nor was this all. It crept into our houses, our closets, and bedchambers.

> Curtains, cushions, chairs and, at last, beds themselves were nothing but calicoes or Indian stuffs. In short, almost everything that used to be made of wool or silk, relating either to the dress of women or the furniture of our houses, was supplied by the Indian trade.
>
> Above half of the [woolen] manufacture was entirely lost, half of the people scattered and ruined, and all this by the East India trade.

It seems then that in the eighteenth century, because the cotton fabrics of India were so beautiful and cheap, and because the outcry of English wool manufacturers was so loud, the English government took action. The government's strategy was either to prohibit the importation of Indian fabrics completely, or to increase their cost with such heavy duties [taxes] that their sale in England would be discouraged. The English wool industry was thereby protected.

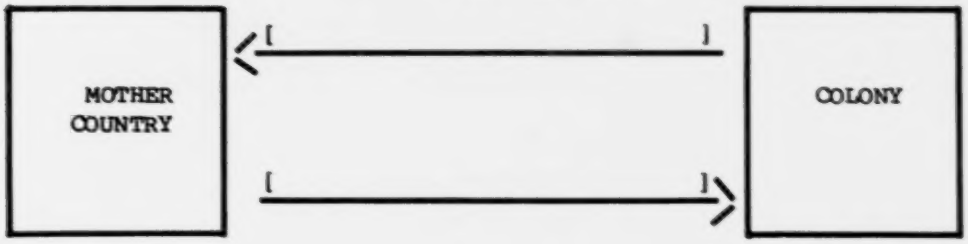
Adapted from L.S. Stavrianos, *The Epic of Modern Man* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1971), pp. 254-255.

EXERCISE I

As Baines pointed out, the importation of all Indian cotton fabric into England was stopped by law. In its place, English industrialists imported raw cotton and made cotton fabric in their own factories. This cotton fabric was then sold back to Indians at prices determined by the British.

Complete the following model of this imperialist economic relationship. Fill in each bracket [ ] with one of the terms listed below:

TERMS: RAW MATERIALS
FINISHED GOODS



EXERCISE II

Write two sentences explaining how the economic relationship between England and India came to fit this model by the nineteenth century.

An Indian Weaver

The scene below shows life in India under the British East India Company, before the British government prohibited the importation of Indian cloth.

An Indian Weaver

Reprinted with permission of the Historical Picture Services.

WRITING EXERCISE

You are the Indian weaver. You have just heard a rumor that the British will no longer buy your cloth. Describe your feelings in a diary entry.

DIARY ENTRY FOR TODAY

Personal Effects of British Residents in India

Reprinted with permission of Marc and Evelyne Bernheim for Woodfin Camp Associates.

Selection from the Inventory of Major James Kilpatrick, 8 Nov. 1757.

4 pair scarlet breeches.
4 Hats (with gold and silver lace).
97 pairs stockings.
58 Old Shirts.
161 New Shirts.
3 pair long Drawers.
79 Wastcoats.
3 Quilted Banyan Coats.
42 Handkerchiefs.
A Suit of Musketo. Curtains.
12 Sneakers.
15 Curry Plates.
Many Gold and Silver Joys.
A Chest containing 97 bottles Madeira wine.
" " 116 bottles Orange Shrub.
" " 13 dozen brown Arrack.
48 bottles Mango Shrub.

Selection from the Inventory of Nicholas Weller. Public Auction, 18 Feb. 1775.

8 Night Capps.
2 pair of Ruff Worsted Breeches.
3 Striped Silk Long Drawers.
1 Free Mason's Medol.
Gold Buttons.
1 Pocket Chess Board.
2 Teapoys.
1 Buggy and Horse with Harness.
3 Turkeys, 2 Cocks, 1 Hen.
3 Geese.
1 Garden Bungelow.

Selection from the Inventory of Capt. Thos. Holmes, deceased, 28 Nov. 1758.

1 Punch Ladle.
A Tonguescraper.
1 Beetle Box inlaid with Tortoizeshell and Silver.
1 Slave Boy named Kent.
1 Slave Girl named Johanna.

Adapted from Peter G. Kontos, et al., *Patterns of Civilization: Asia* (New York: Cambridge Book Company, 1974), p. 183. "Out of Print"

Categorize the items in these personal effects inventories under the following headings:

CLOTHING	FOOD	HOUSEWARES	OTHER
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Sepoys' Decision

You are a sepoy, an Indian soldier paid to serve in the British army stationed in India. The year is 1857 and the British East India Company controls three-fifths of India. Like other Indian people you have come to resent the presence of the British in your country. For a century now, the Company has exploited your people. Indian craftsmen and merchants have been forced to accept whatever cheap payment for their goods the British offered. Indians who argued were beaten. You have been angered by the violation of your customs and traditions, but because your livelihood depends on the British, you have cooperated with them.

You have just been given a new rifle by your British commander. There is a rumor that its cartridges--the ends of which you must bite off--are to be greased with either beef or pork fat.

But this practice would violate your Hindu beliefs. In your religion, a cow (the source of beef) is a sacred animal--perhaps, the reincarnation of one of your own ancestors. Like you, most of your regiment is Hindu, but some are Moslems. For them, pork is considered impure.

You are faced with the following choices:

- Ignore your religion, and bite the cartridges when using your rifle.
- Plan to quit your job, even though most decent jobs depend on the British.
- Peacefully protest against the use of beef and pork fat. Explain to the British that your religious beliefs are being violated.
- Violently revolt against your British army officers.

Complete the following statement, giving the decision you would have reached if you were an Indian sepoy. (In your statement, circle the sentence in which you give your opinion, and underline those sentences in which you give reasons to support your opinion.)

As a sepoy I would _____

_____

_____

_____

_____

Global Times—Sepoys Mutiny

Global Times

INDIANS FEAR THREAT TO RELIGION
BRITISH OFFICERS, WIVES, AND CHILDREN KILLED

Reprinted with permission of The Bettmann Archive, Inc.

Delhi, India: The rebellion that began among Hindu and Moslem sepoys has spread to other elements of the Indian population. This reporter recently interviewed a former senior Indian officer who gave reasons for the sepoys' discontent. He stated:

"I have little to say. All you who hear me know why five hundred Brahmins [Hindus] like myself, three hundred Rajpoots [Hindus of another caste], have been deprived of their daily bread and turned adrift on the world after they had served the English government for many years.... Why? Because they would not pollute themselves, because they would not lose their caste--their religion....

"All that I have to say to you is this. I have journeyed from Calcutta to here. I have been to every station where sepoy regiments are quartered, been in the lines of thirty or forty regiments. They are all of the same mind. They will not let themselves be the victims.... They will not let their caste be stolen from them; they will not let their religion be stolen from them. They are firmly of one mind.... The reign of the English must cease....

"Yes, the whole intention of the English government is to take away our religion and caste, to make us Christians. The new governor-general has come out with...orders from the queen to do this."

Adapted from Eliakim Littell, *Littell's Living Age*, Vol. 186 (Boston: Littell and Company, 1890), p. 808.

Global Times—Editorial Page

Global Times

A British Woman Defends Herself Against Indian Sepoys

Reprinted with permission of the Culver Pictures.

The British Execute Captured Sepoys

Reprinted with permission of The Bettmann Archive, Inc.

Case Study: Govind S. Sardesai

In the following selection, Govind S. Sardesai, a famous Indian historian, describes how he was influenced in his early years by the modern Western world.

> I well remember the small house in Govil where I spent my childhood. Later, we all worked and helped to make it into a very beautiful place, but at that time there was jungle all round.... Gradually my father cleared the forest, put in fields for planting, built a small dam to divert the water of a nearby stream into the backyard, planted fruit and flower trees, and created a fine orchard. My mother and grandmother supervised the farm hands....
>
> In those days of my childhood, schooling was not considered important, and even Brahmins never had any ambition beyond a clerkship in a government office. Father taught me the Modi script to prepare me eventually for the career of a clerk.... I learned the alphabet with a wooden slab on which dust or fine sand was spread, and a piece of straw or a bamboo splinter would serve as a pen....
>
> After this I was enrolled in a school only two miles from home. There arrangements were made for me to stay with a family on payment of about eight pounds of rice per month. This town was a very interesting place, with a river where one could swim, many rice fields, and a population which actively carried on such social activities as public worship in the temple, religious discourses, and dramas.... The old gentleman and his wife with whom I lived treated me with great kindness and taught me not only many Sanskrit verses and hymns but also how to make baskets and mats from bamboo....
>
> In the month of May, 1879, after I had passed the fifth grade of the elementary school, I got an opportunity to join the English school at Ratnagiri [rut-nah'gih-rih]. The high school at Ratnagiri was one of the best in all Bombay province, and one of its students topped the list of successful students in the University entrance examination every year for several years. In 1881, Tilak [the famous Indian nationalist] and his colleagues started the New English School in Poona and also began to publish the Kesari, a weekly [paper] which criticized the government for its anti-Indian policies. This paper we avidly read in the Ratnagiri high school, and there were... [heated] discussions about current problems.
>
> In September, 1885, I joined the Government Elphinstone College in Bombay. Just about that time the Maharaja [hereditary ruler] of Baroda was looking for some young man to serve as personal reader and clerk to look after his private correspondence. My name was mentioned and I said I would be available after my B.A. examination was over.

The greatest benefit I received through my service with the Maharaja was the very extensive traveling I did with him and for him in India and Europe. On my first trip, I still had the traditional long tuft of hair at the back of my head, which all orthodox Brahmins are supposed to have, but soon after I reached St. Moritz [moh-rits'], the Maharaja's brother cut it off. On my return to India my father took me to our ancestral house in Govil and made me undergo a purification ceremony which involved shaving my head, a sacred bath, offerings in the sacred fire, and feeding of Brahmins. This was because I had undertaken a sea voyage, which is considered polluting by Brahmins, and naturally I had eaten food prepared by people of other castes and other religions. I did not go through this purifying ritual after my other trips, however; and although for several years I remained a vegetarian, later on I also began to eat nonvegetarian food occasionally....

By 1925, I had become more and more eager to devote the remaining part of my life to my historical studies, but the Maharaja would not hear of it. He insisted that I continue in his service, pointing out that the old Hindu tradition laid on the servant the duty of always obeying and serving his master. But I retired from service against his will....

Adapted from Hyman Kublin, ed., *India: Selected Readings* (Boston, Mass.: Houghton Mifflin Company, 1973), pp. 131-136.

DIRECTIONS

The story of Govind Sardesai deals with the conflict many Indians experienced at the end of the nineteenth century between traditional Indian customs and values, and modern Western ways. A list of both Indian and Western cultural ways is scrambled below. Unscramble the list and complete the chart by writing the Indian custom or value-statement in the first column, and the conflicting Western custom or value in the second column.

Vegetarianism is encouraged.
Hair is worn short.
Independence comes first.
Meat-eating is allowed.
School is undervalued.
Travel enriches.
Servants obey masters.
Sea travel pollutes.
Hair is worn in long tufts.
Schooling is prized.
Caste determines all conduct.
Religion has its place.

TRADITIONAL INDIAN CUSTOMS OR VALUES	MODERN WESTERN CUSTOMS OR VALUES
1. _____	1. _____
2 _____	2. _____
3. _____	3. _____
4. _____	4. _____
5. _____	5. _____
6. _____	6. _____

A Clash of Values

Mohandas K. Gandhi, the outstanding leader of India's independence movement, left his country in the late 1880s to pursue a university education in England. Gandhi was a Hindu--a member of the Bania caste. His decision to travel to England resulted in his expulsion from the Bania caste because it was believed that in England he would be unable to obey strict caste rules. The following excerpts from Gandhi's autobiography deal with his travel to, and stay in England.

After Being Made an Outcaste for Going to England

> The order had no effect on me.... But I wondered how my brother would take it. Fortunately he remained firm and wrote to assure me that I had his permission to go to England to study law.

On the Ship to England

> I did not feel at all seasick. But as the days passed, I became fidgety. I felt shy even in speaking to the steward. I was quite unaccustomed to talking English, and except for S. Muzmudar all the other passengers in the second-class cabin were English. I could not speak to them. For I could rarely follow their remarks when they came up to speak to me, and even when I understood I could not reply. I had to frame every sentence in my mind, before I could bring it out. I was innocent of the uses of knives and forks and had not the boldness to inquire what dishes on the menu were free of meat. I therefore never took meals at table, but always had them in my cabin, and they consisted principally of sweets and fruits which I had brought with me.

On First Living in England

> I was very uneasy.... I would continually think of my home and country. My mother's love always haunted me. At night the tears would stream down my cheeks, and home memories of all sorts made sleep out of the question. It was impossible to share my misery with anyone.... Everything was strange--the people, their ways, and even their dwellings. I was a complete novice [beginner] in the matter of English etiquette and continually had to be on my guard. There was the additional inconvenience of the vegetarian vow. Even the dishes I could eat were tasteless.... England I could not bear; but to return to India was not to be thought of. I must finish the three years, said the inner voice.

On Keeping the Vow to Be a Vegetarian in England

I once hit on a vegetarian restaurant in Farrington Street. The sight of it filled me with the same joy that a child feels on getting a thing after its own heart.... This was my first hearty meal since my arrival in England. God had come to my aid.

On "Playing the English Gentleman"

The clothes after the Bombay cut that I was wearing were, I thought, unsuitable for English society, and I got new ones.... I [bought] an evening suit made in Bond Street, the center of fashionable life in London.... It was not correct to wear a ready-made tie and I learned the art of tying one for myself.... I wasted ten minutes every day before a huge mirror watching myself arranging my tie and parting my hair in the correct fashion.... I was told it was necessary for me to take lessons in dancing, French, and elocution [speaking].... These [interests] lasted about three months. But henceforth [afterwards] I became a student [of law.]

Adapted from M.K. Gandhi, *An Autobiography or the Story of My Experiments with Truth* (Ahmedabad, India: Navajiran Publishing House, 1976), translated from the original Gujarati by Mahadev Desai, pp. 31, 33, 35, 37, 38.

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"I know many will find it difficult to replace their foreign cloth all at once . . . In order, therefore, to set the example, I propose . . . to content myself with only a loincloth and a chaddar (bedsheet, or mantle)."

"If I had the power, I would suspend every other activity in school and colleges and everywhere else, and popularize spinning." (Gandhi, 1921)

Indians Speak Out

A DEFENSE OF BRITISH RULE

W.C. Bonnerji, at the first meeting of the India National Congress in 1885, praises what he considers the benefits of British rule.

It is under the civilizing rule of the Queen...of England that we meet here..., stopped by none, and are freely allowed to speak our minds without the least fear. Such a thing is possible under...British rule only.... Were it not for these blessings of British rule I could not have come here today. I came without the least...fear that my children might be robbed and killed in my absence. You were able within a few days, to travel here from every corner of the land. In earlier days the trip would have taken you months....

There remain even greater blessings for which we have to be grateful. It is to the British that we owe the education we possess. The people of England were sincere when they said more than half a century ago that India was a sacred charge given to them by God. The English were telling the truth when they declared that they were bound to rule India for her own good, for the glory of their own name, and for the satisfaction of God.

Adapted from James Hanscom, et al., *Voices of the Past: Readings in Modern History* (New York: The Macmillan Company, 1967), pp. 141-142.

A CRITICISM OF BRITISH RULE

Bal Gangadhar Tilak, another Indian nationalist leader, speaks out against British rule.

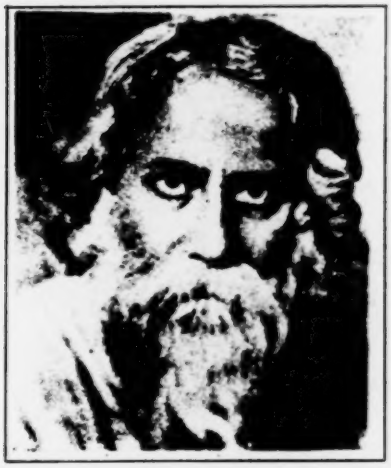
One fact is that this alien (British) government has ruined our country. In the beginning, all of us were taken by surprise. We thought that everything that the rulers did was for our good. We thought that this English government had come down from the clouds to save us from foreign and internal warfare.... We felt happy for a time, but it soon came to light that the peace which was established in this country...prevented us from going at each other's throats, so that a foreigner might go at the throat of us all....

We believed in the good intentions of the government, but in politics there are no good intentions. We were fooled. Hidden under the seemingly good intentions of the English was strong self-interest.

Soon a change came over us. English education, growing poverty, and better knowledge of our rulers opened our eyes. It became clear to us that the drain of money from our country was ruining us.

Adapted from Hyman Kublin, ed., *India: Selected Readings* (Boston, Mass.: Houghton Mifflin Company, 1973), p. 137.

A Great Poet



Rabindranath Tagore

God Slumbers Not

Brother don't be discouraged,
For God slumbers not, nor sleeps.
The tighter the knot,
The shorter will be our period of bondage,
The ghastlier the frown,
The quicker our eyes will get opened.

Today you have to work hard, brother,
You have no time for dreams any more--
Listen, brother
The louder they growl,
The sooner we will wake up from our slumber of shame.
The harder they try to crush your spirit, brother,
The stronger will be the foundation
Of our future greatness.
The fiercer they strike on the waters of your
Love for Ind,
The higher will rise the waves thereof.
The more heartless the strokes of tyranny
The sooner their flag will kiss the dust.
Don't be discouraged, brother,
For God slumbers not nor sleeps.

From Chaman Lal, *The Vanishing Empire* (New Delhi, India: Sugar Publications, 1969), pp. 244, 290-291.

Who Has the Facts?

A British scholar describes three acheivements of British rule in India:

> British rule brought with it from the West certain standards of humanity that Indian society had not yet reached. Early action was taken to stop female infanticide (the killing of girl babies). The gangs of Thugs, who strangled harmless travelers in the service of the goddess Kali (Hindu goddess of death), were broken up. Human sacrifice, which was still being carried on in some primitive hill districts, was stamped out. The slave trade was ended and the owning of slaves was forbidden.
>
> One result of the new order was a steady rise in the value of India's export trade. In 1834, it had been under 8 million [English] pounds (about $38 million). In 1928, it was 250 million pounds. The value of India's imports rose beside that of its exports. In 1834, it was roughly 4.5 million pounds. In 1928, it was 190 million.

Adapted from Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), pp. 26-27.

Javaharlal Nehru, An Indian nationalist, disagrees.

> With the developments in industrial techniques in England a new class of industrialists arose. These businessmen demanded a change in British policy and they got it. To begin with, Indian goods were kept out of Britain by laws. This was followed by attempts to restrict and crush Indian manufactured goods. At the same time, British goods could enter India [tax-free]. The Indian textile industry collapsed, affecting large numbers of weavers and artisans. Other old Indian industries--shipbulding, metalwork, glass, paper, and crafts--were also destroyed.
>
> The economic development of India was stopped, and the growth of new industry was prevented. As a result, India became a farming colony of industrial England. It supplied raw materials and provided markets for England's industrial goods. The destruction of Indian industry led to huge unemployment. With unemployment grew the poverty of India.

Adapted from Mounir A. Farah et al., *Global Insights: People and Cultures* (Columbus, Ohio: Charles E. Merrill Publishing Company, 1980), p. 74.

A. Nehru and the British scholar do not agree. Nehru believes that British rule in India "_____."

B. The British scholar believes, however, that "_____."

C. In my opinion, it was probably true that _____.

A British Woman Speaks Out

Annie Besant (1847-1933) was an English-born feminist, a social and educational reformer, and an author-editor-publisher. From 1895 onward, the scene of her activities was India. In 1898, she adopted Hinduism as her own religion. Later she organized the Home Rule League to fight for Indian independence. At the end of 1918, Besant was recognized for her service in the cause of Indian independence by being elected president of the India National Congress. It was during these years that Annie Besant befriended Mohandas Gandhi. The following is an excerpt from a lecture that Annie Besant delivered in Madras, India in 1913.

From Chaman Lal, *The Vanishing Empire* (New Delhi, India: Sugar Publications, 1969), p. 6.

...I am going to plead for those who, in a very real sense, may be called the poor of the world, the colored races. But I plead especially for the Indians, the people who make up this part of the British Empire, but who are very largely aliens in their own land.

A few weeks ago Sir Sydney Ollivier, coming back from Jamaica, where he had most successfully carried on the Government of that Colony, used the expression, "The color line must go." You have there the keynote of my lecture. The color bar must go. It must go because the welfare of the Empire demands it, because justice decrees it, because the people ask for it in no uncertain voice. It is not possible that the Indians shall remain forever, as they are today, shut out from so much of right, so much of good--and shut out on that most flimsy of all pretenses, the fact that, because of their climate, the color of their skin is dark....

So I am going to put as the foundation of my lecture that the Indians and the Englishmen should in all things be treated as on the same level. And I submit that if the Englishmen in England were treated by some intruding nation as the Indians in India are treated [by the English], you would not find that patience which here is found. You would not find the submission which here lasts so long. And thus my foundation is equality, social and political.

Now, is this an unfair thing to claim? But it was claimed in 1858 by the Proclamation of Her Majesty, the Queen Empress Victoria. The Proclamation clearly laid down there that in her Indian dominions, offices should be opened alike without barrier of color. I am only repeating what the great Queen declared.... I look for the day when the English and the Indians will have forgotten all these silly questions of color. I look for the day when they will meet, man and woman, as free citizens of one mighty Empire, when there shall be no differences save by merit of character, by merit of ability, by merit of service to the country.

Gandhi and Nonviolence

Selection 1:

Mohandas Gandhi, a very famous leader in the struggle for India's independence, describes the differences between Indian and Western civilizations.

I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the same fate; the might of the Pharoahs was broken; Japan has become Westernized; of China nothing can be said; but India is still, somehow or other, sound.... What we have tested and found true on the anvil of experience, we dare not change.... We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor.... Observing this, our ancestors dissuaded us from luxuries and pleasures....

We [Indians] have had no system of life-corroding competition. Each followed his own occupation of trade and charged a regulation wage. It was not that we did not know how to invent machinery but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and that people would not be happy in them.... Those who want to change conditions such as I have described are enemies....

Adapted from M. K. Gandhi, *Hind Swaraja or Indian Home Rule* (Ahmedabad, India, 1946), pp. 43-45.

Selection 2:

The account below was written by an American newpaperman. It shows how the British government in India fought back against the nationalists. The incident occurred when Gandhi started a protest against the Salt Tax, which was very unpopular. Salt is important for people without refrigeration, for it helps keep food from spoiling. The British had a monopoly on salt and charged a high price for it. Gandhi insisted that his people had the right to gather the salt from the saltbeds freely, as they had done before British rule.

> Madame Naidu (a close follower of Gandhi) called for prayer before the march started. The entire group knelt. She said, "Gandhi's body is in jail, but his soul is with you. India's prestige is in your hands. You must not use violence under any circumstances. You will be beaten, but you must not resist. You must not even raise a hand to ward off blows." Wild, shrill cheers ended her speech.
>
> Slowly and in silence the crowd began the half-mile march to the salt deposits. As the people drew near the salt pans, they began chanting the slogan, "Long Live the Revolution!"
>
> The salt pans were surrounded by ditches filled with water and guarded by 400 native police. Half a dozen British officials commanded them. The police carried lathis--five-foot clubs tipped with steel. Inside the stockade, 25 Indians with rifles were assembled.
>
> In complete silence, the Gandhi men halted 100 yards from the stockade. A picked column advanced from the crowd, waded the ditches, and approached the barbed-wire stockade. Police officials ordered the marchers to disband. The column silently ignored the warning and slowly marched forward.
>
> Suddenly, at a word of command, scores of native police rushed upon the advancing marchers. They rained blows on the heads of the marchers with their steel-shod lathis. Not one of the marchers even raised an arm to fend off the blows. They went down like bowling pins.
>
> Those struck down fell sprawling, unconscious or writhing in pain with fractured skulls or broken shoulders. In two or three minutes, the ground was covered with bodies. Great patches of blood widened on their white clothes. The survivors, without breaking ranks, silently marched on until struck down. Everyone in the first column was knocked down. Stretcher-bearers carried off the injured...

[The American newspaperman goes on to describe how a second column of peaceful demonstrators was beaten down by the police just as the first had been. When demonstrators changed their tactic and sat on the ground near the salt pans, the police became more enraged and dragged them away.]

Adapted from Webb Miller, *I Found No Peace*. Copyright 1936, by Webb Miller. Reprinted by permission of Simon and Schuster, Inc., cited in Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), pp. 34-35.

Rating British Contributions

DIRECTIONS

Rate the following British contributions to India, using the scale shown. In the box next to each contribution, place a number from the scale to show how important or unimportant you think that contribution is. Be prepared to defend your ratings.

MOST IMPORTANT **LEAST IMPORTANT**

1 / 2 / 3 / 4 / 5 / 6 / 7 / 8

- ☐ **Introduction of Western (British-style) education**
- ☐ **Spread of the English language**
- ☐ **Introduction of modern science, sanitation, and medicine**
- ☐ **Introduction of British democracy (laws and courts)**
- ☐ **Ending of the Indian slave trade**
- ☐ **Construction by 1945 of the largest and best railroad system in Asia**
- ☐ **Irrigation improved (new canals built)**
- ☐ **Replacement of small, relatively weak states by a strong, centralized government**

Reading and Writing Exercises on Imperialism in India

DEVELOPING OUTLINE SKILLS

Complete the following outline based on Worksheets B-8, B-10, and B-11, and on material from your textbook(s).

BALANCE SHEET ON BRITISH IMPERIALISM IN INDIA

How the British Brought Benefits to India	How the British Hurt India
I. Economic Aspects A.	I. Economic Aspects A.
B.	B.
C.	C.
II. Social Aspects A.	II. Social Aspects A.
B.	B.
C.	C.
III. Political Aspects A.	III. Political Aspects A.
B.	B.
C.	C.

WRITING WITH A POINT OF VIEW

DIRECTIONS

Choose to become one of the people on this list. Write to another person on the list. Express one particular point of view on the role of Britain in India. Use your "Balance Sheet of British Imperialsim in India." Refer to your outline and related worksheets for facts to support your point of view.

TIME: Any time from 1885-1940s
PLACE: India
CHARACTERS: MARY SHELTON, English elementary school teacher in Bombay

JOHN SIMPSON, British engineer, builder of roads and bridges from Delhi to Agra

ROBERT RUTHERFORD, assistant secretary to the British governor of India

GENN VINDA, unemployed textile worker in Madras

REY DILLU, an Indian student at Calcutta University

NAVI KHANNA, Indian civil servant who works in the Post Office in Bombay

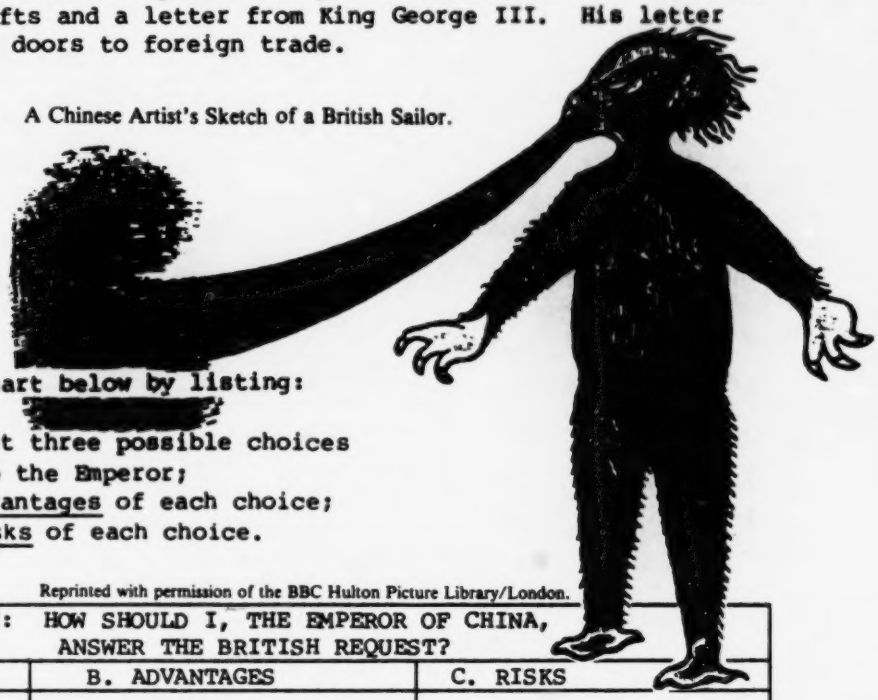
The Emperor's Choices

It is the year 1793 and you are the Emperor Ch'ien Lung of China.

You, like your Manchu ancestors, believe that China is the Celestial (Heavenly) Empire and that you, as Emperor, have authority from Heaven to rule. You view China as the Middle Kingdom (the center of the earth), and all other countries as barbarian lands. In the seventeenth century, your ancestors were so afraid of the dangers of barbarian influence that they closed China's "doors"--ports and trade centers--to all foreigners.

Now the British want to trade with your country. An ambassador has been sent to your court bearing gifts and a letter from King George III. His letter asks you to open China's doors to foreign trade.

A Chinese Artist's Sketch of a British Sailor.



Reprinted with permission of the BBC Hulton Picture Library/London.

DIRECTIONS

Complete the Decision Chart below by listing:

in Column A, at least three possible choices open to the Emperor;
in Column B, the advantages of each choice;
in Column C, the risks of each choice.

DECISION: HOW SHOULD I, THE EMPEROR OF CHINA, ANSWER THE BRITISH REQUEST?		
A. CHOICES	B. ADVANTAGES	C. RISKS
1.		
2.		
3.		

The Emperor's Decision

The Emperor Ch'ien Lung writes to King George III:

You, O King, live beyond many seas. Nevertheless, driven by a humble desire to share in the benefits of our civilization, you have sent a mission respectfully bearing your message. I have read it carefully. Your ambassadors have come a long way with your message. I have shown them great favor, and have allowed them to be introduced into my presence. To show my kindness, I have entertained them and given them gifts.

I influence the wide world, with but one aim--to maintain a perfect government. Strange but costly gifts do not interest me. I have ordered the gifts sent by you, O King, to be accepted. But this is only because you have sent them from so far away. Our empire's greatness is known in every country. Kings of all nations have sent their costly tribute by land and sea. As your ambassador can see for himself, we possess all things. We set no value on strange or clever objects. We have no use for your country's products.

Your ambassador has...raised the question of special rights for your nation's trade. Barbarian ships of many European states have come to trade with the Celestial Empire. Until now, they have always carried on their trade at Macao [a port in southern China]. This practice has been followed for some time now. The stores of goods in the Celestial Empire are extremely plentiful. There is nothing we do not possess. There is really no need for the products of foreign barbarians....

Adapted from E. T. Backhouse and J.O.P. Bland (eds.), *Annals and Memoirs of the Court of Peking*, cited in Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), pp. 46-47.

January 25, 1793

Dear Emperor Ch'ien Lung,

I have just read the letter which you sent to me through my ambassador. I must say that your decision not to trade with my country makes me feel _____

_____

I think your decision is _____

_____

It seems that you think your country _____

_____

_____

You say you do not want British trade. I will _____

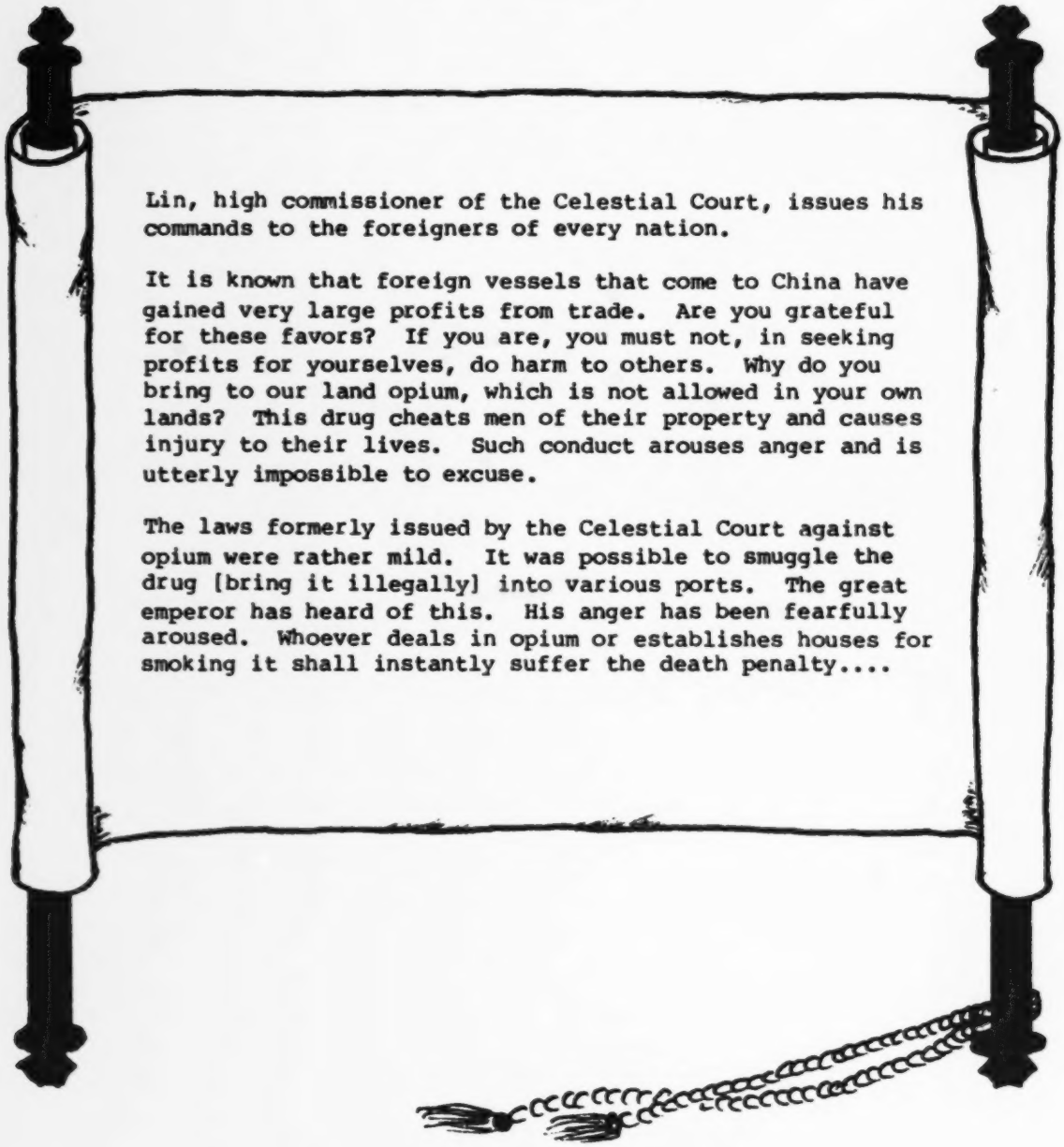
_____

Very truly,

_____

George III, King of England

Lin's Command



Lin, high commissioner of the Celestial Court, issues his commands to the foreigners of every nation.

It is known that foreign vessels that come to China have gained very large profits from trade. Are you grateful for these favors? If you are, you must not, in seeking profits for yourselves, do harm to others. Why do you bring to our land opium, which is not allowed in your own lands? This drug cheats men of their property and causes injury to their lives. Such conduct arouses anger and is utterly impossible to excuse.

The laws formerly issued by the Celestial Court against opium were rather mild. It was possible to smuggle the drug [bring it illegally] into various ports. The great emperor has heard of this. His anger has been fearfully aroused. Whoever deals in opium or establishes houses for smoking it shall instantly suffer the death penalty....

Adapted from *The Chinese Repository* (Canton, China: April, 1939), pp.610-613, cited in Louis L. Snyder et al., *Panorama of the Past* (New York: Houghton Mifflin Company, 1966), pp. 76-77.

Two Treaties

After being defeated in the Opium Wars, China was forced to sign the following treaties:

The Treaty of Nanking

ARTICLE II. His Majesty the Emperor of China agrees that British subjects...shall be allowed to live...without being bothered or restrained at the cities and towns of Canton, Amoy, Foochow-fu, Ningpo, and Shanghai....

ARTICLE III. It being obviously necessary...that British subjects should have some port where they may dock and refit their ships when required,...His Majesty the Emperor of China gives up to Her Majesty the Queen of Great Britain, the island of Hong Kong, to be possessed forever by Her Britannic Majesty, her heirs and successors, and to be governed by such laws and regulations as Her Majesty the Queen of Great Britain, shall see fit to direct....

ARTICLE VI. The government of Her Britannic Majesty having been obliged to send out an expedition to demand and obtain payment for the violent and unjust actions of the Chinese high authorities toward Her Britannic Majesty's officer and subjects, the Emperor of China agrees to pay the sum of twelve million dollars to make up for those expenses.

The Treaty of Tientsin

ARTICLE XVI. Chinese subjects who may be guilty of any criminal act towards British subjects shall be arrested and punished by the Chinese authorities according to the laws of China.

British subjects who may commit any crime in China shall be tried and punished by the Consul or other Public Functionary authorized thereto according to the laws of Great Britain.

Justice shall be fairly and impartially administered on both sides....

Adapted from *China, The Maritime Customs.* III, No. 30. *Treaties, Conventions, etc. Between China and the Foreign States.* Shanghai. Department of the Inspectorate General of Customs, 1917, I, pp. 352-353, 421.

DIRECTIONS

You are the Chinese representative to the peace conference that ended the Opium Wars. You have been presented with these two treaties and told by the British that you must sign.

STEP 1: Analyze the treaties and complete the following chart:

TREATIES ENDING THE OPIUM WARS	
What China Gets	What Britain Gets

STEP 2: Make a decision: Either sign the treaties in the appropriate space and write a memorandum to your Emperor, explaining your decision to sign, or write a memorandum to the British ambassador, explaining your refusal to sign:

MEMORANDUM

TO: _____

FROM: The Chinese Representative

SUBJECT: The Peace Treaties Ending the Opium Wars

_____

_____

_____

_____

Fact Sheet on China—1880

SIZE

China covers approximately 1,340,000 square miles.
Great Britain spans about 120,000 square miles.
France covers approximately 200,000 square miles.

GEOGRAPHIC FEATURES

Deserts and steep mountains border China in the West. The Pacific Ocean borders her in the East. Over 2,000 years ago, the Chinese built the Great Wall as a defense in the North. It extends for 1,500 miles. The interior of China features several mountain ranges and major river systems. Because China is so large, many very different climates are found within its borders.

POPULATION

By 1880, China had approximately 400 million inhabitants--about the same number of people as in all of the European countries taken together. (England had 26 million.) Most of the Chinese are ethnically the same--Han Chinese.

HISTORY AND GOVERNMENT

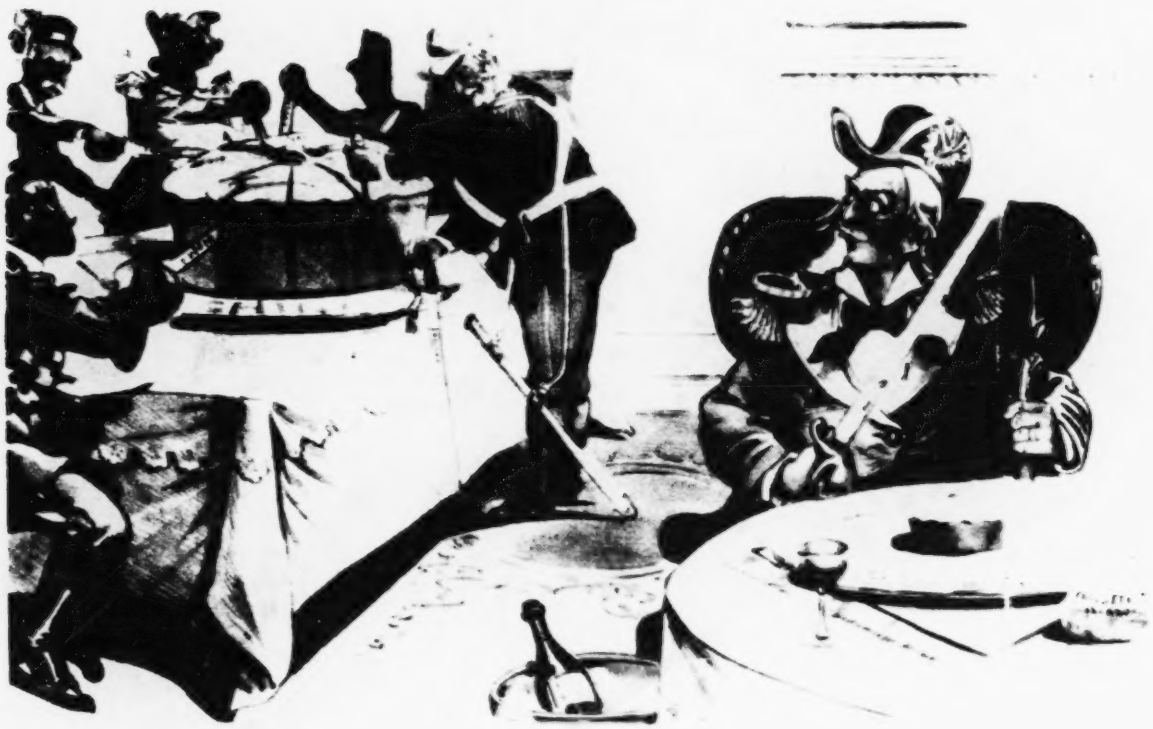
China boasts the oldest continuous civilization in the world. The earliest Chinese dynasty (ruling family), the Shang, came to power in 1523 B.C. After the Shang, one dynasty succeeded another, adding lands to the area under their control. The Chinese people believed that their emperor had the Mandate of Heaven.

DECISION CHART--1880

How Big a Step Into China Should Western Nations Take?

CHOICES	ADVANTAGES	RISKS
1. Trade with China on her terms. Accept Chinese restrictions.		
2. Conquer and colonize all of China.		
3. Establish economic control (right to trade, set tariffs, etc.) over a small section of China. This is called a sphere of influence.		

Slicing the China Cake



Reprinted with permission of the Culver Pictures, Inc.

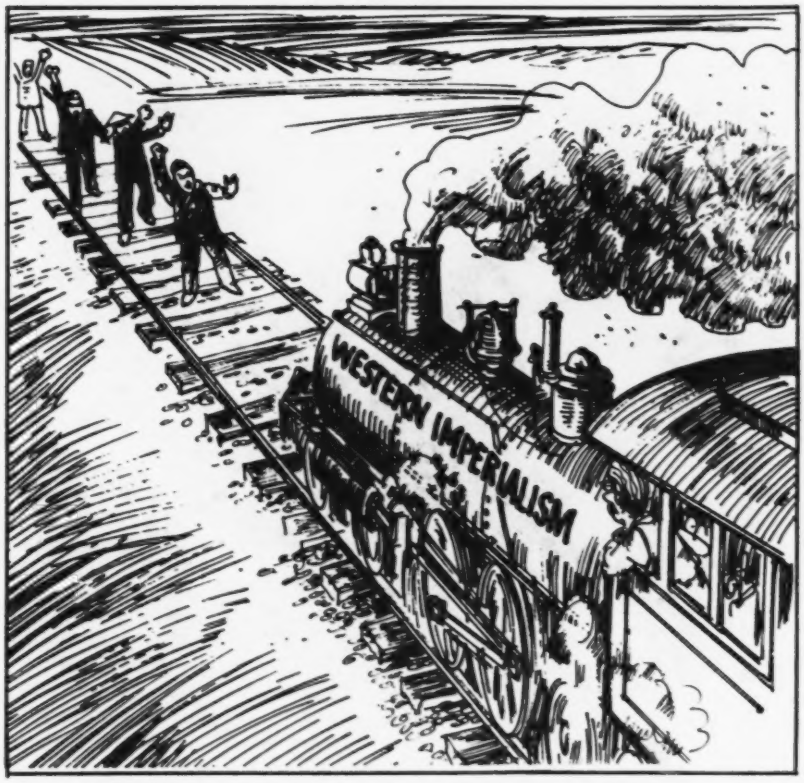
(CAPTION) "_____"

1. What is happening in this cartoon? _____
2. Who are the "people" at this party? _____
3. Why is China being compared to a cake? _____
4. Who is the man sitting by himself? Why is he not joining the other people?

_____

_____

Title: _____



Reproduced from Pfeffer and Abraham, *Enjoying World History* published by Amsco School Publications, Inc., 1977.

1. Which of the following would be the best title for this cartoon?

   ____ A. "Full Speed Ahead"
   ____ B. "East Meets West"
   ____ C. "Welcome to the Middle Kingdom (China)"

2. Using this cartoon, how would you describe China's role in nineteenth century imperialism?

3. According to the cartoonist, what choices did China have?

4. Faced with the pressures of Western imperialists, what action(s) could the Chinese have taken? Explain your answer in three sentences.

   _____

   _____

   _____

From Cheng Kuan-ying's Diary

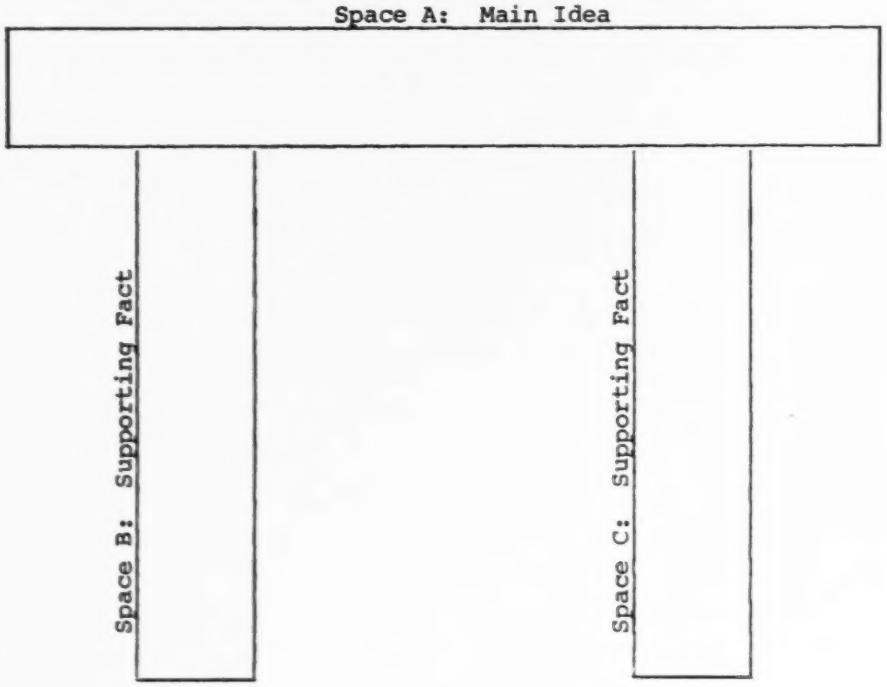
The Westerners frequently take advantage of the differences in language and in law to profit themselves at the cost of others, and do as they please without regard for reason.... When a foreign ship collides with and destroys a Chinese boat, the latter is blamed for being slow in avoiding the collision, or is falsely charged with having a dim light on its mast.... When a foreign stagecoach hurts a Chinese, the latter is charged with not knowing how to yield the right of way, as if he caused the disaster himself. Even if the driver is taken to court, he only pays a small fine. Furthermore, Chinese employed by foreign companies, or as sailors on foreign ships, frequently have their wages cut on some excuse or are even beaten to death. Cunning Westerners ally themselves with local rascals to kidnap and sell the foolish country fellows, whose grievances and miserable lives are like those of the dark ages. Again, for example, when a Chinese merchant owes money to a foreign merchant, as soon as he is accused his property is taken and his relatives and friends are disturbed; whereas when a Westerner is in debt to a Chinese--even though he has a lot of money--by following the regulations for declaring bankruptcy, he is entirely free from obligation....

Our treatment of Westerners has been so generous; their treatment of the Chinese, so poor. Where is justice and where is humanity? Their steamboats sail as fast as if they flew through our harbors, and their stagecoaches rush along our streets; they carry weapons in time of peace, they reduce the wages of their employees, they speculate and go bankrupt, they protect Christian converts, they control the customs duties, they kidnap and sell our people--all these various kinds of wrongdoing should be forbidden by Western law, and not tolerated by international law.

Adapted from Ssu-yii Ting and John K. Fairbank, *China's Response to the West* (Cambridge, Mass.: Harvard University Press, 1961), p. 115.

DIRECTIONS

Every reading has a main idea and a number of facts that support the main idea. In space "A" below, write in your own words the main idea of Cheng Kuan-ying's diary entry. In spaces "B" and "C" write facts to support the main idea.



DIRECTIONS

List below the three injustices mentioned by Cheng that you think were the most hurtful to the Chinese people:

1. _____

2. _____

3. _____

Chinese Reaction to Western Imperialism

Reaction 1: The Taipings (1850-1864)

The Taiping Rebellion was an unsuccessful attempt to bring changes to China. The following excerpt is taken from their blueprint for change, drafted in 1859.

> If China is to survive, she must adopt the ways of the West. For it is the West's technology that has made its nations powerful enough to overtake other underdeveloped areas of the world. For example, China must improve the ease and speed of her communications.
>
> If any Chinese can build a "fire-wagon-on-wheels" [railroad] as well as the foreigners make them, able to cover a great distance by day and night, let him have a monopoly to do so. After a certain period, others will be allowed to imitate him. If he wishes his invention to be announced to the world, permission may be granted.
>
> When we Taipings take power, we shall first build 21 highways in the 21 provinces, acting as the arteries which--if kept open--will make the country "immune from disease."

Adapted from J.C. Ching, *Chinese Sources for the Taiping Rebellion, 1850-1864* (Hong Kong: Oxford University Press, 1963), pp. 52-53.

Reaction 2: The Boxers (1900)

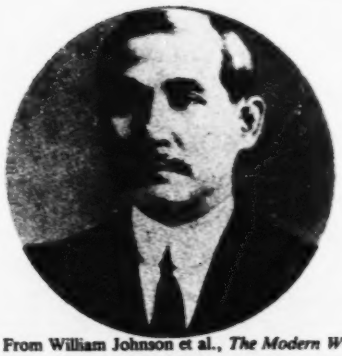
The League of Harmonious Fists, also known as the Boxers, was a secret society encouraged by the Empress of China. They made widespread raids in which missionaries and foreign businesspeople were murdered and their homes looted and burned. The following is an excerpt from their literature.

> (Even) greater calamities...have overtaken the nation. Foreign devils have come with their teachings. Converts to Christianity, Roman Catholic and Protestant, have become numerous. These [churches]... have attracted all the greedy and [grasping] people as converts. To an unlimited degree these foreigners have practiced oppression, until every good official has been corrupted and...has become their servant. So telegraphs and railways have been built, foreign rifles and guns have been manufactured.... There are locomotives, balloons, (and) electric lamps the foreign devils think excellent. Though they ride in special seats unbefitting their rank, China yet regards them as barbarians.... The Volunteer Associated Fists [The Boxers]...will burn down the foreign houses and restore the temple. Foreign goods of every kind they will destroy....

Adapted from Rev. George T. Candlin, "The Associated Fists," from *Open Court* (London: September, 1900), pp. 558, 560. Reprinted by permission of the Open Court Publishing Company, La Salle, Ill.

Reaction 3: Dr. Sun Yat-sen (1920s)

Dr. Sun Yat-sen formed the Nationalist Party after the fall of the Manchu Dynasty. He announced a program known as "The Three People's Principles."



From William Johnson et al., *The Modern World* (New York: Scholastic Book Services, 1976), p. 87.

1. The Principle of Nationalism. The Kuomintang (Nationalist Party) seeks to make China a free and independent nation.

2. The Principle of Popular Rule. This principle leads to a system of direct popular power. The people will elect their leaders and will enjoy other important rights, just as the citizens of the Western democracies do.

3. The Principle of People's Livelihood. This principle contains two fundamental aspects--equalization of land ownership and regulation of capital. Some private industries are either monopolies [owned by a single company] or are beyond the capacity of private individuals to develop. Among these are banking, railways, and navigation. Whether belonging to Chinese or foreign nationals, they shall be taken over by the state....

   China is an agricultural country; the peasants are the class that suffers most. The Kuomintang stands for the policy that peasants owning no land should be given land by the state for cultivation. The state should find ways to solve unemployment. It should pass labor laws to improve the livelihood of the people....

Adapted from N. Gangulee (ed.), *The Teachings of Sun Yat-sen*, 1954, cited in Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), p. 57.

DIRECTIONS

Place a ("T") next to the statements that relate to the ideas of the Taipings. Place a ("B") next to the statements that relate to the ideas of the Boxers. Place an ("S") next to the statements that relate to the ideas of Sun Yat-sen.

_____ 1. China should be a democracy.

_____ 2. Western culture is evil.

_____ 3. China should industrialize and modernize.

_____ 4. Violence should be used against foreigners.

_____ 5. The government should control the economy.

_____ 6. Western technology is superior to Chinese technology.

Empress Dowager

The Empress Dowager Poses with Wives of Western Diplomats in This Photograph Taken in 1903.

At about the time the empire started to crumble, a remarkable woman began to dominate the throne. She was Tz'u-hsi (tsoo' shee'), better known in history as the Empress Dowager. She has also been called the "Old Buddha." The beautiful daughter of a Manchu official, Tz'u-hsi entered the emperor's harem in 1851 and bore him his only son a few years later. When the monarch died, his widow and Tz'u-hsi became joint regents. (A regent is one who governs a kingdom or empire when the actual monarch is a child or for some other reason cannot rule.) After Tz'u-hsi's son, the emperor, died in 1875, she placed her four-year-old nephew Kuang Hsu (gwahng' shoo') upon the throne. Several years later Tz'u-hsi became sole regent. Manchu tradition forbade a woman to take the title of supreme ruler, but Tz'u-hsi retained control of state affairs until the day of her death.

There is no doubt that the Empress Dowager was able and intelligent. But she was also crafty, vain, and unscrupulous. The "Old Buddha" has been described as follows:

> For thirty-seven...years she ruled the Palace and those nearest her with virtually absolute power, and for eleven years she ruled indirectly--a total of forty-eight years. Her outstanding talents were an unlimited ambition, a love of power, a love of money, and a physical vitality which almost never failed. She knew both the strengths and weaknesses of men in high places; tactfully she used their talents to carry out great policies, and did not hesitate to take advantage of their [weaknesses] for selfish and cruel reasons. She was superstitious, but in matters of policy was realistic. Considering her limited advantages, she gained a broad view of Chinese literature and a good working knowledge of the Chinese writing style. She was interested in music and art, and the theater owed much to her protection. Her handwriting was better than average and she could also paint.

Tz'u-hsi lived most of her life in a court filled with plots and conspiracy. Intent on her struggle for personal power, she did little to promote the welfare of the Chinese people. At times she even lost sight of the interests of the empire. She was poorly informed about conditions in China and in the world at large and was suspicious of any change. Yet it may be that she could have done nothing to reverse the course of China's imperial decline.

Adapted from Hyman Kublin, *China* (Boston, Mass.: Houghton Mifflin Company, 1976), pp. 124-125.

Based on this description of the Empress Dowager, complete the chart below:

TRAITS THAT MAKE A LEADER GREAT	LEADERSHIP TRAITS OF THE EMPRESS	TRAITS THAT HURT HER LEADERSHIP

The Empress on TV

On May 3, 1900, Global History TV, (GHTV) sent its reporter, Suzanne Simon, to Peking, the capital city of China, to speak to Tz'u-hsi, the Empress Dowager. Simon asked the Empress two questions: "Why did you support the Boxers?" and "Do you feel responsible for the Boxer Rebellion?"

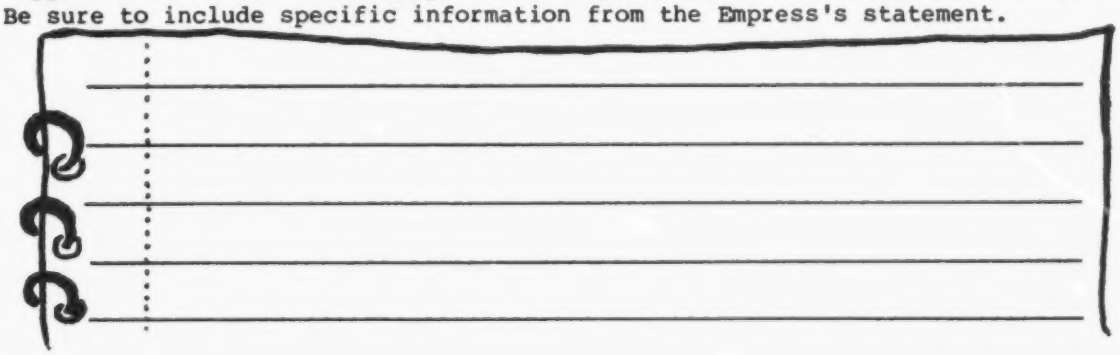
The answers of the Empress follow:

> ...Her Majesty said: "I have been very successful so far, but I never dreamt that the Boxer movement would end with such serious results for China.... I should have issued an edict at once to stop the Boxers...but both Prince Tuan and Duke Lan told me that...the Boxers were sent by Heaven to [help] China get rid of all the...hated foreigners...."
>
> "Prince Tuan...told me that the Boxer leader was at the Palace Gate and had found two [court assistants] who were Christians.... Then Prince Tuan suggested that I hand over these two assistants...to the Boxer leader, which I did. I heard afterwards that these two were beheaded...."
>
> "One day Prince Tuan...came and asked me to issue an Edict ordering the Boxers to kill all the Legation people first and then all remaining foreigners. I was very angry and refused to issue this Edict...and he said as he was going out: 'If you refuse to issue that Edict, I will do it for you whether you are willing or not,' and he did.... He issued these Edicts unknown to me and was responsible for a great many deaths.... I have regretted many times that I...believed that wicked Prince Tuan; he was responsible for everything."

Adapted from Princess Der Ling, *Two Years in the Forbidden City*. New York. Moffat, Yard and Co., 1911, pp. 356-362. Reprinted by permission of Dodd, Mead & Company.

WRITING EXERCISE:

Assume you are Suzanne Simon. Send a brief report to GHTV in Peking, giving a summary of the Empress Dowager's answers to your questions: "Why did you support the Boxers?" and "Do you feel responsible for the Boxer Rebellion?" Be sure to include specific information from the Empress's statement.



Rickshaw Meets Car

A Chinese Scholar's Impressions

In July, 1926, I arrived at Harbin in Northern Manchuria, on my way to Europe. The modern city of Harbin used to be a Russian sphere of influence. While I was touring through the city, I was struck by one interesting fact: whereas practically all the vehicles in the old part of the city were rickshaws (carriages pulled by humans), no rickshaw was allowed in the former Russian section of Harbin. Though now under Chinese administration, this part of the city still kept much of Russian influence and tradition. Transportation and traveling in the modern city of Harbin were by tramways and taxicabs. Rickshaws carrying passengers in from the old part of Harbin had to leave without a fare.

Here I made my great discovery in modern geography--I discovered the border line between the Eastern and Western civilizations. The city of Harbin separates the East from the West by separating the rickshaw society from the motorcar civilization!

Let all who defend the spiritual civilization of the East reflect on this. What spirituality is there in a civilization which allows such a terrible form of human slavery as the rickshaw coolie? Do we seriously believe that there can be any spiritual life left in those poor human beasts of burden who run and work and sweat like slaves? Do we really believe that the life of a rickshaw coolie is more spiritual or more moral than that of the American workman who rides back and forth from work in his own car, who takes his family picnicking on Sundays, who listens to the best music of the land on the radio almost for no cost, and whose children are educated in schools equipped with modern library and laboratory facilities?

It is only when one has fully realized what misery and suffering the life of rickshaw-pulling entails and what effects it produces on the bodily health of those human beasts of burden--it is only then that one will be truly and religiously moved to bless the Hargreaveses, the Cartwrights, the Watts, the Fultons, the Stephensons, and the Fords, who have devised machines to do the work for man and relieve him from much of the brutal suffering to which his Oriental neighbor is still subject.

Adapted from L.S. Stavrianos, *The Epic of Modern Man* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1971), p. 318.

Order the Events

DIRECTIONS

Number the events in the order of their occurence (sequence). For each event, list one effect that is associated with it. A review of previous worksheets will help you with this exercise.

SEQUENCE	EVENT	EFFECT
_____	British merchants smuggle opium into China.	_____
_____	France, Germany, Russia, and Japan force the Chinese to grant them spheres of influence.	_____
_____	The Manchu Emperor closes China's doors to all foreigners.	_____
_____	China is forced to sign unequal treaties with Britain.	_____
_____	Chinese Boxers attack Westerners and destroy their property.	_____

WRITING ACTIVITY

You are a Chinese reporter covering any of the above events. For one event, write a paragraph that describes your experiences at that moment in China's history.

Letter Maze on Imperialism in China

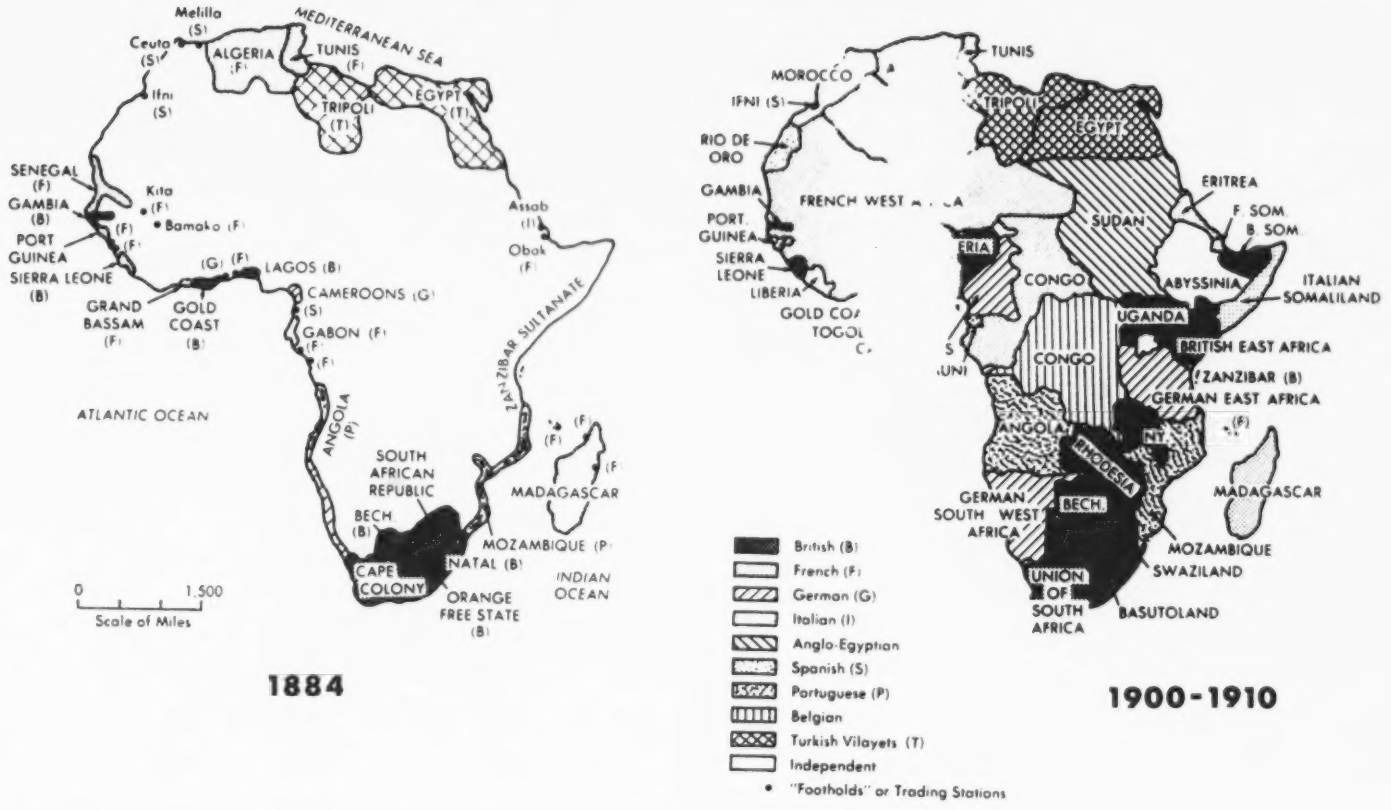
DIRECTIONS

Read each item below and fill in the blank spaces. Then find the words in the maze and circle them. Words are hidden either horizontally, vertically, diagonally, or backwards.

1. **The country which received Hong Kong** _____
2. **A secret society: the League of Harmonious** _____
3. **A drug over which a war was fought** _____
4. **A product of China** _____
5. **Reaction of Chinese to the threat of foreign takeover** _____
6. **A European nation with imperialist interest in China** _____
7. **Ruler of China** _____
8. **The** _____ **Rebellion**
9. **A** _____ **of influence**
10. **The Empress** _____
11. **Word that describes treaties signed by China** _____
12. **An Asian nation with imperialist aims in China** _____
13. **A country that took no territory in China (abbrev.)** _____
14. **Chinese rebels who wanted Westernization** _____
15. **A term used by Chinese people referring to foreigners** _____

O	T	A	I	P	I	N	G	S	O	R
U	S	E	R	Q	D	D	H	A	I	B
N	H	W	O	T	O	P	I	U	M	A
E	P	M	D	X	W	B	F	L	Y	R
Q	F	G	T	L	A	R	E	X	O	B
U	I	R	E	N	G	L	A	N	D	A
A	S	J	A	Z	E	C	R	M	I	R
L	T	A	V	I	R	V	G	S	V	I
U	S	P	H	E	R	E	S	Y	A	A
L	B	A	L	M	S	U	Q	S	X	N
B	E	N	R	O	R	E	P	M	E	S

Precolonial and Colonial Africa



From Leon E. Clark, ed., *Through African Eyes: Cultures in Change*, Unit IV, *The Colonial Experience: An Inside View* (New York: Praeger Publishers, 1970), pp. 8-9.

Leopold's Prospectus

In January 1878, Leopold II, King of the Belgians, circulated a confidential prospectus (a document describing an upcoming business project). The prospectus mentioned an opportunity for railway construction in Africa. Under the sponsorship of the King, Belgian businesspeople and other prominent persons were organized by Emile Banning, a Belgian diplomat, into a "Committee for the Study of the Upper Congo." The committee hired Henry Morton Stanley to return secretly to Africa in 1879, to begin building a Belgian empire in Africa.

We the undersigned agree to contribute the amount of one million francs in order to undertake a new study of the Upper Congo. We agree that the details of this study will be regulated by His Majesty, the King of the Belgians, whose idea this was and who has agreed to accept the presidency of the study commission.

The aim of the study is to examine the possiblility of constructing railway and steamboat communications in the Congo region and establishing trade there.

As soon as the reports of the study commission show that these projects can be successful, we pledge to make every effort immediately to organize a railway company. We agree that all the money we have invested to that point will be transferred from the study commission to the railway company. We further agree that we will make further investments as they are required and will urge our friends to do the same. All the investors will become founding members of the railway company. The company will be called "The International Society for Railways in Africa." The headquarters of the company will be in Brussels [the capital of Belgium]. The King of the Belgians will be the president of the new company and the founders will serve as the officers.

The investments made to the study commission will take the form of yearly payments. If the railway company is formed, it will receive the total of the money that remains in the account of the study commission. No other commercial company will be allowed to operate in the Upper Congo. Only the founding members of the railway company will be allowed to become members of any new commercial company doing business in the Upper Congo, except for any other persons His Majesty would wish to invite to participate. Such a new commercial company will be called the "International Society." It will have its main office in Brussels and His Majesty the King will be its president.

Adapted from A.J. Wauters, *Histoire politique du Congo Belge* (Brussels, 1911), pp. 24-26.

Scramble in Berlin

The Berlin Conference was organized by the German Chancellor Otto von Bismarck in 1884. By taking the roles of a few of the 14 participants at this conference, you will be able to understand the causes of the "scramble for Africa" that followed.

Reprined with permission of Staatsbibliothek/Berlin.

BISMARCK (Germany) As you know, gentlemen, I have asked you to meet here in Berlin to discuss the African question. For centuries, Europe has had commercial dealings with that great continent, but up to now those contacts have mainly been confined to Africa's coasts. It seems that this is changing. France and England are making deeper inroads into Africa. You, King Leopold, want to annex the Congo--a piece of land equal in size to all of Europe.

LEOPOLD (Belgium) Who has a better right to the Congo than I, Leopold, King of the Belgians? Didn't I send the Welch-American explorer Henry Stanley into that land in the 1870s? Didn't he return to me with many treaties signed by local chiefs, giving up their tribal lands, with all the minerals and resources?

KING OF PORTUGAL Portugal claims the lower Congo. We have been trading just south of the Congo area in the land known as Angola. Our friend, France, supports our claim to the Congo.

GLADSTONE (England) Sure, France would take your side. You, dear King of the Portuguese, came pleading for British support. When you didn't get it, you went running to France.

You see, we British also want the Congo. Stanley himself (who, by the way, is running for a seat in the British Parliament), tells us that there are 40 million people in the Congo just waiting to be clothed by English cotton fabrics, adorned with English-made trinkets, and brought into the Christian fold by British missionaries.

GLADSTONE (continued) The very fact that England claims the Congo makes France want to support Portugal. France is always eager to take sides against England!

FRENCH PREMIER You bet France sides against the greedy British! We French haven't forgotten how just two years ago you British took over Egypt, insuring yourselves control of the Suez Canal, and the sea route to India. England isn't the only nation that wants to get the raw materials for its growing industries, and markets for its factory-made goods. France also has become quite industrialized!

BISMARCK Premier, you speak as if France and England were the only two great powers in Europe! Although Germany has been a unified nation for few years, we are an industrious, strong, proud people. We demand and will take a "place in the sun." You don't seriously think that Germany and Italy are going to stand by and let other European nations help themselves to Africa!

FRENCH PREMIER The French, my dear Chancellor, do not underestimate German greed. Weren't we recently the victims of that greed when you made war on France and then stole our two provinces, Alsace and Lorraine?

GLADSTONE Please Sir, do not start arguing about Alsace and Lorraine. Those unfortunate provinces are not the subject of our conference here in Berlin. It is my suspicion, however, that you are up to something, Mr. Bismarck! Are you trying to aggravate differences between England and France over the African question, so as to distract the French from their loss of Alsace and Lorraine?

BISMARCK Suspect anything you want, but I must inform you all that even as we speak, our German troops are taking four African colonies.

LEOPOLD In the light of the German Chancellor's admission, I trust that the rest of you will agree to my control of the very rich Congo?

GLADSTONE I think we all had better stake our claims quickly. Let's take a map of the African continent and agree to the boundary lines for each of our claims.

KING OF PORTUGAL Isn't that a very unreasonable way to go about the work of staking our claims? What if we draw a boundary line right down the middle of some tribe's lands?

BISMARCK We really can't be bothered about that!

Reporting the News

DIRECTIONS

Very often news reporters are given a small amount of space to summarize an important news story. Pretend that you are a reporter at the Berlin Conference. Your editor tells you to make up a headline for the story and use only 50 words in describing what happened at the conference.

HEADLINE: _____

Divide and Conquer in Africa

AFRICA'S TRIBES

In the nineteenth century, each of the tribes on the map was distinguished by its own culture, language, government, religion, and history. When the European scramble for Africa began, most of these tribes were separate, distinct groups.

From F. Seth Singleton and John Shingler, *Africa In Perspective* (Rochelle Park, New Jersey: Hayden Book Company, Inc., 1967).

TERMS OF A TREATY BETWEEN AFRICAN KINGS AND THE ROYAL NIGER COMPANY

We, the undersigned Chiefs of _____, with the view to bettering the condition of our country and people, do this day cede to the Royal Niger Company (Chartered and Limited), forever, the whole of our territory extending from _____.

We also give to the said Royal Niger Company full power to settle all native disputes arising from any cause whatever, and we pledge ourselves not to enter into any war with other tribes without the sanction of the said Royal Niger Company.

We understand that the said Royal Niger Company have full power to mine, farm, and build in any portion of our country.

We bind ourselves not to have any... trade with any strangers or foreigners except through the said Royal Niger Company.

In consideration of the foregoing, the said Royal Niger Company bind themselves not to interfere with any of the native laws or customs of the country, consistent with the maintenance of order and good government.

The said Royal Niger Company bind themselves to protect the said Chiefs from the attacks of any neighboring tribes.

We, the undersigned witnesses, do hereby solemnly declare that the _____ Chiefs, whose names are placed opposite their respective crosses, have in our presence affixed their crosses of their own free will and consent, and that the said _____ has in our presence affixed his signature.

_____ _____

Adapted from the book *The Age of Imperialism*, edited by Robin W. Winks, © 1969 by Prentice-Hall, Inc., Englewood Cliffs, N.J. 07632. (Sir Edward Herstet, *The Map of Africa by Treaty*, London, 1896).

Complete the following chart based on the "treaty."

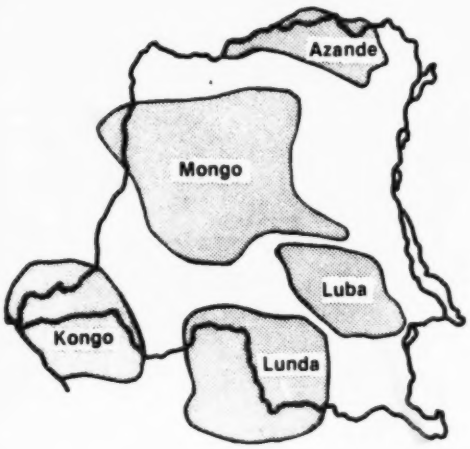
TERMS OF THE "BLANK" TREATY	
What the African King Gets	What Royal Niger Company Gets

With the Stroke of a Pen

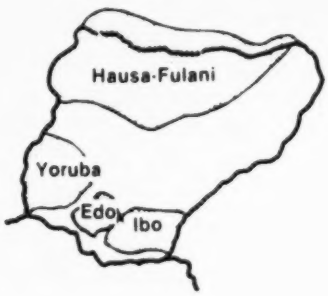
Europeans drew boundary lines to mark off their various African colonies. Below are some examples of African colonial states created by Europeans. Years later, these European creations would become independent African nations.

EXAMPLES OF TRIBAL DIVISIONS

CONGO



NIGERIA



ETHIOPIA AND ITS NEIGHBORS

1. Why do you suppose Europeans drew boundary lines around several tribes--and through the middle of others? Explain.

2. How might the existence of many different tribes within one colony create problems for European imperialists? For the tribes? Explain.

3. Would the fact that an African colony was made up of many distinct tribes help or hinder the development of a freedom movement within its borders? How likely would it be for such tribes to unite for the overthrow of imperialists, and the formation of their own nation?

4. When African nations finally gained their independence, some tribes were split between two different nations. What problems do you think this created? Explain.

5. What arguments could be made in favor of what the Europeans did?

6. Based on these maps, what generalizations do you make about European imperialism in Africa? Explain.

An African Worker's Account

A native African worker in the Congo describes life there under King Leopold:

> It used to take 10 days to get the 20 baskets of rubber [required by the company]. We were always in the forest looking for the rubber vine. Our women had to give up working the fields and gardens. Then we starved. The leopards killed some of us when we were working in the forest. Others got lost or died from exposure and starvation. We begged the Belgians to leave us alone, saying we could get no more rubber. But the Belgians and their soldiers said, "Go. You are only beasts yourselves."
>
> We tried always going farther into the forest. When our rubber total was short, the soldiers came to our towns and killed us. Many were shot and some had their ears cut off. Others were tied up with ropes and taken away. The white men at the post did not know what the soldiers did to us. Still it was the Belgians who sent the soldiers to punish us for not bringing in enough rubber.

Adapted from *Correspondence and Report from His Majesty's Consul Respecting the Administration of the Independent State of the Congo*, Great Britain, 1904, cited in Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), p. 99.

DIRECTIONS

You have been sent by the Global Times to interview both the native African worker and King Leopold. Write three questions you would ask each.

QUESTIONS TO ASK THE AFRICAN WORKER

1. _____
2. _____
3. _____

QUESTIONS TO ASK KING LEOPOLD

1. _____
2. _____
3. _____

Meeting Production Quotas

Rubber was one raw material that became increasingly important as Europe became more and more industrialized. The manufacture of the pneumatic tire, perfected in 1888, created a tremendous demand for rubber. A similar demand came from the new electrical industry, which used large amounts of rubber for insulation.

Rubber, at that time, was gathered from the wild rubber trees in a relatively simple way. The bark of the tree was cut diagonally so that the latex (a milky white substance from which rubber is processed) could run into a spout at the bottom of the cut. From the spout, the latex dropped into a collecting basket.

The cruel methods the Belgians used to force the Africans out into the forest to gather more and more latex gave rise to the saying that "each ton of rubber cost a human life." The following story, based on historical documents, tells how the rubber gathering might actually have taken place:

> The goal of the European imperialists was to gather as much of the raw materials as possible in the least expensive way. When the Belgians began the collection process, they gave each African worker his own cutting tool, 20 spouts, and 20 baskets. At the end of 10 days, the workers came back from the forest with 400 baskets filled with latex. This continued until the Belgians were able to get 10 more workers from a neighboring branch of the same tribe. Again, they gave each worker his own cutting tool, 20 spouts, and 20 baskets. These 30 men worked in the forest for 10 days and brought back 600 baskets of latex. The Belgians were pleased, for this was just what they expected. They said, "Let us find 10 more workers so that we can get even more rubber." When they did, each of the workers once more was outfitted with his own cutting tool, 20 spouts, and 20 baskets. And once more the Europeans were rewarded. The 40 workers had collected 800 baskets of latex.
>
> "This is wonderful," thought the Europeans, because orders for more and more rubber were constantly being sent from Europe. And so the Belgians sought more workers. There were no more, however, from the same tribe, but they did find 10 more men from a different group who did not live far away. Now, however, there were not enough cutting tools or spouts for each worker, though every worker did receive 20 baskets. The Belgians said that the workers could share their tools, even though it would mean some of them would be idle for part of the time. Thus equipped, the workers--now there were 50--set out for the rubber tree

Workers on an African Rubber Plantation

Reprinted with permission of The Bettmann Archive, Inc.

forest. This time, however, the results were not quite the same. When the workers came back from the forest, they had only 960 baskets filled with latex.

The Belgians were angry. They had expected the 50 workers to bring back 1,000 baskets, and had signed a contract with a European merchant for that amount. They blamed the new workers. "You are poor workers and should be ashamed of yourselves. The men have always been able to bring back 20 baskets each." But the men from the first tribe spoke in the new workers' defense. "These men are good workers," they said. "We just did not have enough cutters or spouts. Besides, that forest is getting crowded. We cannot go beyond the great river. There's hardly enough room to walk, let alone to work." "Nonsense," shouted the Belgians. And they looked for more workers, since that was the only way they could think of to fulfill the contract they had signed. They finally found 10 others and sent them back to the same forest. They were given 20 baskets apiece, but there were still only 40 spouts and 40 cutters. The results were even worse. At the end of 10 days the 60 workers were able to bring back only 1,080 baskets. The Belgians had expected that 60 workers could collect 1,200 basketsful, and they were furious.

"You workers are even poorer than the others," they said. "But the forest is too crowded and we do not have enough tools," answered the Africans. "No more of your excuses. You are only beasts yourselves; you are only meat. You will soon find out how we deal with workers who refuse to work hard. Go." The Belgians' methods have been reported.

Adapted from Louis L. Snyder et al., *Panorama of the Past*, vol. 2 (Boston: Houghton Mifflin Company, 1966), p. 72.

WRITING EXERCISE

Imagine that you are a news reporter for the Global Times, investigating conditions on Afican rubber plantations in 1899. You have read about production quotas being set by Belgian plantation owners, and you want to learn the impact of this system on the workers, their overseers, and the companies who buy the rubber. Write an article telling your readers what you have learned after spending one month in the Congo.

Global Times

HEADLINE: _____

The Coming of Christianity

In this selection, Mbonu Ojike, a Nigerian author, describes what happened after Akweke, an Ibo tribesman, was cured of his blindness in a mission hospital. While at this hospital, Akweke had become a Christian convert.

Upon his return, all who remembered him from two years earlier scarcely knew how to believe what they saw. The people went to see him, some to prove that it was not the same man, others to praise Chineke [their God] who had wrought such a miracle....

Something greater than Akweke's sight came with his return. He wanted Christianity for my town. The missionaries visited us, and Akweke took them to the king. By 1913 the Church Missionary Society had established a station at Ndizuogu. Abanogu, my eldest brother, became the first convert from my village. Throughout the town young men who went to witness Akweke's cure returned to their villages, converted to Christianity.

The movement was something like a revolution. Before that time there had been neither schools nor churches.... Nobody could read or write.... Christians were thereby, unfortunately, led to pour contempt upon the town, its religion and culture, its way of life. This attitude drew forth violent and vigorous opposition on the part of the town folk, who felt the threat to their age-long traditions. Once in seven days, Christians did not work. It was called the Sabbath--the Christian's day of rest. That meant to parents a loss of one working day. At baptism, converts were compelled to drop their African names in favor of English and Hebrew names. It was considered heathen or pagan to be called Akweke, and Christian to be called Abraham.... Young men went to church and promised they would not marry more than one wife. Abraham, who had married three wives prior to his conversion, [put away] two....

The town rulers would not let the movement go on unchecked. Persecution arose. The rulers met at the king's palace and resolved to put a stop to what they called a ridicule and danger to their tradition. In carrying out their strategy for stamping out Christianity, the rulers asked every householder to wage a relentless campaign against any of his children who accepted Christianity.

So one day when two of my brothers, Abanogu and Oji, returned from school, my father ordered them to be arrested and locked up in the village jail....

On the next day they were brought before the court, questioned, and flogged. Neither starvation nor corporal punishment could make my brothers change their minds. However, two compromise settlements were reached: First, whenever the Sabbath fell on my father's work day, Abanogu and Oji must work for him either on the day before or on the day after the Sabbath. Second, they must not take me to church....

The Ibo's resistance to Christianity is explained in a conversation that occurred during this time.

A white missionary was in town. Abanogu invited him to visit my father. The missionary was accompanied by the evangelist from Nnewi town and a large number of Christians. The guest was introduced to my father by the evangelist. But my father refused to shake hands with him. They talked to each other through an interpreter. Every member of the family came to see a white man. Wives, servants, children--all rushed out and stared at the white stranger. My father called his steward, who presented to the guest a special gift consisting of a goat, one dozen eggs, peanuts, and coconuts. In the conversation that ensued, the missionary asked my father:

"Why do you persecute Christians?"

"Look at my forehead," said my father. "What do you notice there?"

"A scar," replied the missionary.

"How do you suppose I got the wound?"

"It's like a bullet wound."

"There you are! In 1902, your white soldiers attacked us here on our own soil. I led our army against the invaders. It was then that I was wounded. Many of my people were killed or wounded. A few years later, they attacked us again. In both cases white men have shown me that they do not want to be friends with us. Now you've established your school here. I do not like it. You've caused my sons to be disobedient to me, to shirk responsibilities, and to waste precious moments learning your ways! My experiences have taught me to suspect any and every white man!"

Adapted from Mbonu Ojike, *My Africa* (New York: John Day, 1946), pp. 29-33, 12. Reprinted by permission.

I. VOCABULARY

The meaning of a word can often be determined from its context. Examine the words that are underlined in the reading selection. Match each word with its meaning. Note the letter before the term, and copy it on the line to the left of its meaning.

A. evangelist	_____	1. evade
B. steward	_____	2. preacher
C. ensued	_____	3. followed
D. persecute	_____	4. personal servant
E. shirk	_____	5. oppress

II. SEQUENCING

Number the following events in the order in which they appeared in the story. Place (1) before the event that occurred first, (2) before the next event, and so on.

_____ A. Conflicts arose between the traditions of the town folk and the customs of the Christians.

_____ B. Akweke returned to town from a mission hospital cured of his blindness and converted to Christianity.

_____ C. Mbonu's father had his two Christian sons arrested.

_____ D. Mbonu's brothers refused to give up Christianity but compromised with their father on some issues.

_____ E. Akweke brought missionaries to the town.

The Impact of Imperialism on Africa

A

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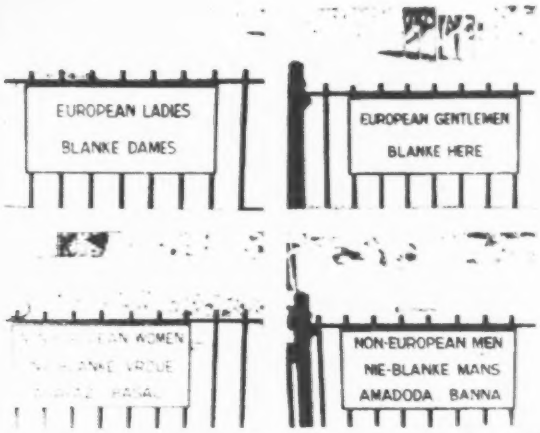
B



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C

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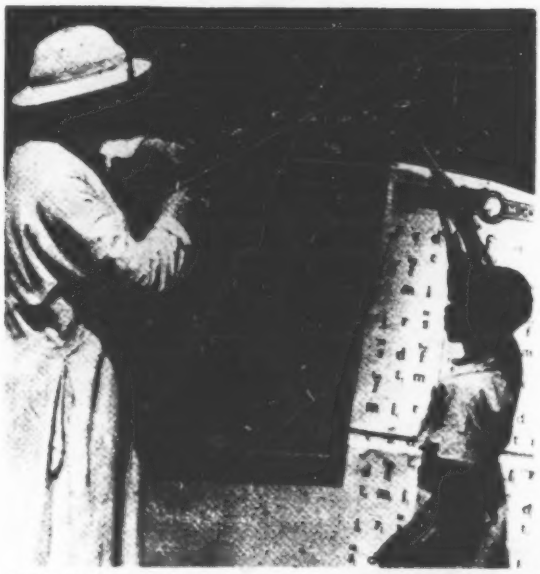

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E

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F

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Imperialism in Africa Weighed

A BLACK RHODESIAN'S VIEW

The arrival of European powers in Africa saw the end of both slavery, and of terrible tribal wars. The chief occupation of most African men was that of raiding other tribes. The European powers, because they had superior weapons, were able to impose peace. With this new freedom from tribal wars, men soon found something more creative to do.

The Europeans came to Africa for three things: trade, mining, and farming. And as more European settlers came, many European villages, towns, and later, cities sprang up. Many mines were opened. To these, thousands, and afterwards millions, of Africans flocked to work. In the towns and cities, many Africans were employed as domestic servants, factory workers, and general laborers. Many joined the police force. On the farm, many saw new agricultural tools and new methods of farming. Thousands of Africans were employed in the building of roads, railroads, and dams. Many Africans began learning new Western skills.

Colonialism has created a radio audience, and the next is most likely to be a television audience. It has created a reading public. It has created a press-writing public. It has created a traveling public. This has created a comparatively well-informed and enlightened African public.

Let us now look at the economy of the peoples of Africa. In most areas, the only medium of exchange was barter. Now a new economic system has been introduced. Millions no longer have to own livestock in order to exist. They can sell their labor. Millions of Africans now have bank accounts, and millions are taking out insurance policies.

We have seen that colonialism has given Africa a new vigorous industrial pattern, a new social and industrial consciousness, a new way of organizing and doing things, new skills, new insights, new dreams and visions. It has created a new climate, a new environment. It has destroyed many tribal and language barriers. It has helped Africa to keep pace with the rest of the world.

Adapted from Ndabaningi Sithole, *African Nationalism*, 2nd ed. (Oxford, England: Oxford University Press, 1968), pp. 526-527.

I. CAUSE-EFFECT

DIRECTIONS

The following chart outlines four aspects of colonial rule referred to in "A Black Rhodesian's View." Complete the chart by filling in the blanks to link causes with effects as this African saw them.

CAUSE (Arrival of Europeans in Africa)	EFFECT (Changes in Africa)
1. _____	1. African tribal wars at an end
2. Europeans' interest in trade, mining, and farming in Africa	2. _____
3. _____	3. African public well-informed and enlightened
4. New economic system introduced by Europeans in Africa	4. _____

II. WRITING ACTIVITY

You have just read this essay by a black Rhodesian and recognize that it presents only the positive effects of colonialism in Africa. Using your completed chart as a guide, write an essay showing the negative effects from each of the facts in the "CAUSE" column.

A KENYAN POET'S VIEW

O God, we used to carry a shield, a spear, and a simi,
Now the foreigners have taken all these away.
You, God, know where they were kept.
O God, take them and beat our enemies with them.
Warriors of Kikuyu, awake...
If you sleep, the foreigners will seize our wealth...
All have seen what the foreigners have done.
And you, you foolish men, have taken money
And you are selling your country for money.
You, foolish men, go and take a thousand shillings,
And when you finish that, what will you get?...
You cannot build on the word of a foreigner!...
His rule should...be brought to an end.
In this country of ours, Kenya,
Let the black people govern themselves alone.

"Let the Black People Govern Themselves Alone," from Josiah Mwangi Kariuiki, *Mau Mau Detainee: The Account by a Kenya African of His Experiences in Detention Camps 1953-1960* (Nairobi: Oxford University Press, 1963), p. 527.

III. CHART

DIRECTIONS

Use both "A Black Rhodesian's View" and "A Kenyan Poet's View" to complete the following chart.

EUROPEAN IMPERIALISM IN AFRICA	
Good Effects	Bad Effects

An African Fable

Jomo Kenyatta helped gain Kenya's independence from Britain in 1963 and was elected its president in 1964. He once told the following story.

Once upon a time an elephant made friends with a man. One day, [during] a heavy thunderstorm, the elephant went to his friend and said, "Will you please let me put my trunk inside your hut to keep it out of this [terrible] rain?" The man replied, "My hut is very small but there is room for your trunk and me." As soon as the elephant put his trunk inside the hut, he flung the man out in the rain.

The man, seeing what his friend had done, started to grumble. Some animals in the nearby forest came to see what was the matter. The lion said, "How dare anyone disturb the peace of my kingdom!" The elephant replied, "My lord, I have only been having a little discussion with my friend as to the possession of this hut which [you see] me occupying." The lion replied, "I [will] appoint a commission to go into this matter and report [to me].

The following elders were appointed to the commission: the rhinoceros, the buffalo, the alligator, the fox, and the leopard. The man protested and asked to include a member from his side. But he was told that no one from his side was well enough educated to understand jungle law.

The commission sat to take the evidence. The elephant said: "Gentlemen of the Jungle, my friend here invited me to save his hut from being blown away by a hurricane. I considered it necessary, in [his] own interest, to turn the undeveloped space [in his hut] to a more economic use by sitting in it myself."

After hearing the elephant's evidence, the commission called the man and said: "In our opinion this dispute has arisen through the backwardness of your ideas. We consider that the elephant has fulfilled his sacred duty of protecting your interests. He shall continue his occupation of your hut. You can build another hut, and we will see that you are well protected." No sooner had [the man] built another hut, than the rhinoceros charged in and ordered the man [to leave]. This procedure was repeated until the buffalo, the leopard, the hyena, and the rest all [had] new huts.

Early one morning, [the man] went out and built a bigger and better hut. No sooner had the rhinoceros seen it than he came rushing in, to find that the elephant was already inside, sound asleep. The leopard, the lion, the fox, the buffalo, the hyena, and the alligator [soon followed]. Presently they began disputing their rights. While they were all [fighting] the man set the hut on fire and burned it to the ground, jungle lords and all. Then he [said], "Peace is costly, but it's worth the expense," and lived happily ever after.

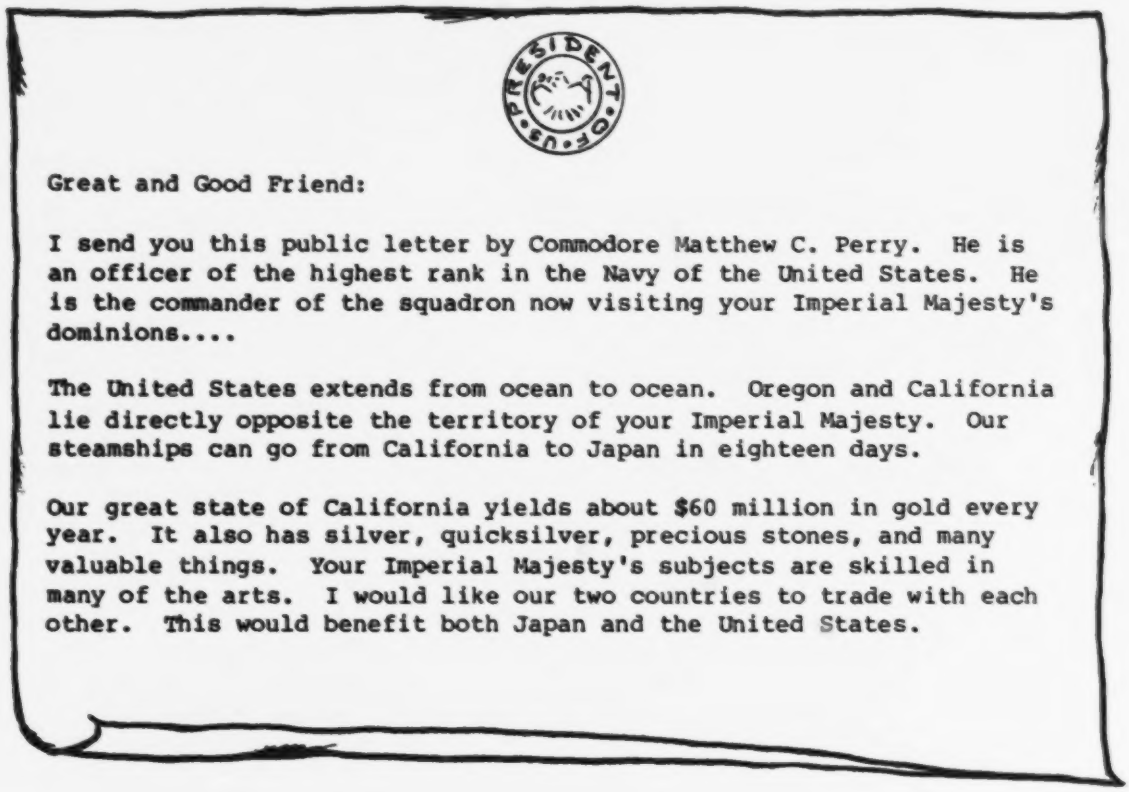
Adapted from *Facing Mount Kenya* by Jomo Kenyatta. All rights reserved under International and Pan-American Copyright Conventions. Reprinted by permission of Random House, Inc., and Pantheon Books, a Division of Random House, Inc., and Martin Secker & Warburg Limited, © Copyright 1962.

Perry Arrives in Japan

Commodore Perry's Landing in Japan, March 1854

From Peter G. Kontos et al., *Patterns of Civilization: Asia* (New York: Cambridge Book Company, 1974), p. 206. "Out of Print"

In 1853, President Millard Fillmore sent a fleet of American warships to Japan, a nation that had virtually isolated itself from the West since the seventeenth century. The commander, Matthew C. Perry, delivered the following letter to the Japanese emperor.



Great and Good Friend:

I send you this public letter by Commodore Matthew C. Perry. He is an officer of the highest rank in the Navy of the United States. He is the commander of the squadron now visiting your Imperial Majesty's dominions....

The United States extends from ocean to ocean. Oregon and California lie directly opposite the territory of your Imperial Majesty. Our steamships can go from California to Japan in eighteen days.

Our great state of California yields about $60 million in gold every year. It also has silver, quicksilver, precious stones, and many valuable things. Your Imperial Majesty's subjects are skilled in many of the arts. I would like our two countries to trade with each other. This would benefit both Japan and the United States.

Perry left Japan without getting an answer. A year later, the shōgun (a military governor) and his nobles--the real rulers of Japan at that time--were still debating their strategy when Perry returned bearing gifts.

> Among the gifts were 370 feet of railway and a locomotive... one-fourth the normal size. There were telegraph instruments, a printing press, weapons, and 100 gallons of whiskey. For the empress there were fine clothes, a telescope, a clock.... The farm equipment attracted the attention of Japanese of both high and low estate.

Adapted from Francis L. Hawks, *Narrative of the Expedition of An American Squadron to Japan, 1856,* cited in Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Company, Inc., 1976), pp. 70, 73.

A First Impression

"True Portrait of Perry, Envoy of the Republic of North America," by an Anonymous Japanese Witness.

From Oliver Statler, *The Black Ship Scroll* (Rutland, Vermont: Charles E. Tuttle Company, 1963).

Thinking Like a Historian

Historians examine many aspects of the past, including original sources. The following are partial lists of the gifts exchanged between the Japanese and Perry when he returned to Japan in 1854.

PRESENTS DELIVERED BY COMMODORE PERRY, MARCH 13, 1854

1 box of arms, containing— (5 Hall's rifles, 3 Maynard's muskets, 12 cavalry swords, 6 artillery swords, 1 carbine, 20 army pistols,) *Emperor.*
1 box books, *Emperor.*
1 box perfumery, 2 packages, *Emperor.*
1 barrel whiskey, *Emperor.*
1 cask wine, *Emperor.*
1 box containing 11 pistols, *for distribution.*
A quantity of cherry cordials, *distribution.*
A number of baskets champaigne, *commissioners.*
1 box China ware, *commissioners.*
1 telescope, *Emperor.*
Boxes of tea, *Emperor.*
2 telegraph instruments.
3 Francis's life-boats.
1 locomotive and tender, passenger car, and rails complete.
4 volumes Audubon's Birds of America.
3 volumes Audubon's Quadrupeds.
Several clocks.
10 ship's beakers, containing 100 gallons whisky.
8 baskets Irish potatoes.
3 stoves.
1 box coast charts.
4 boxes batteries.
1 box zinc plates.
1 box acid.
Large quantity of agricultural implements,

PRESENTS RECEIVED BY THE AMERICANS, MARCH 24, 1854

1st. *For the government, from the Emperor—*
1 gold lacquered writing apparatus.
1 gold lacquered paper box.
1 gold lacquered book-case.
1 lacquered writing table.
1 flower holder and stand.
2 brasiers.
10 pieces fine red pongee. [fabric]
10 pieces white pongee.
5 pieces red dyed figured crape.
2nd. *From Hayashi, 1st commissioner—*
4 boxes assorted sea-shells 100 in each.
1 box of branch coral and feather in silver.
1 box, set of three, lacquered goblets.
4th. *From Izawa, 3rd commissioner—*
8 boxes, 13 dolls.
1 box bamboo woven articles.
2 boxes bamboo stands.
5th. *From Udono, 4th commissioner—*
2 boxes porcelain cups.
1 box, 10 jars of soy.
6th. *From Matsusaki, 5th commissioner—*
3 boxes porcelain goblets.
35 bundles oak charcoal.
7th. *From Abe, 1st Imperial councillor—*
14 pieces striped-figured silk (taffeta).
13th. *From Emperor to Commodore Perry—*
1 lacquered writing apparatus.
1 lacquered paper box.
14th. *From commissioners to Capt. H. A. Adams—*
2 pieces dyed figured crape.
20 sets lacquered cups and covers.

Adapted from Peter G. Kontos, et al., *Patterns of Civilization: Asia* (New York: Cambridge Book Company, 1974), pp. 233-234. "Out of Print"

COMPARISON CHART EXERCISE

DIRECTIONS

From each list of gifts, select the items you think the Japanese and the Americans were most happy to receive. Use the outline below.

THE JAPANESE PROBABLY LIKED	THE AMERICANS PROBABLY LIKED
1. Weapons	1. Fine furniture
_____	_____
_____	_____
_____	_____
2. Scientific instruments	2. Fabrics
_____	_____
_____	_____
_____	_____
3. Large manufactured goods	3. Porcelain (Fine tableware)
_____	_____
_____	_____
_____	_____
Other	4 Other
_____	_____
_____	_____
_____	_____

Decision Chart

FACTS ABOUT NINETEENTH CENTURY JAPAN

At the time of Commodore Perry's arrival, Japan had been a virtually isolated country for some 250 years. Before this closing of her doors, Japan had welcomed foreigners. In fact, Japan had a long history of "borrowing" from other cultures, most especially from China, her neighbor to the West. With the Act of 1634, however, the Tokugawa shōguns, fearing that foreign commerce and missionary activity would weaken their power, closed Japan's doors to foreigners--with the exception of a few Dutch merchants who were allowed to enter a single port.

During these 250 years, the Tokugawa shōgunate ruled Japan from Edo (Tokyo). The shōguns employed feudal lords, daimyos, to administer their estates. In turn, the daimyos used samurai (warrior lords) to fight their local wars. The emperor of Japan, considered divine, had little real political power and was confined to his elegant palace in Kyoto. The vast majority of the Japanese people were peasants who worked the land, planting and harvesting rice.

DECISION-MAKING EXERCISE: HOW SHOULD THE JAPANESE SHŌGUN RESPOND TO PERRY?

Choices	Advantages	Risks
A. Keep Japan's doors to trade closed. (Complete isolation)		
B. Slightly open Japan's door to trade. (Partial isolation)		
C. Swing open Japan's door to trade (No isolation)		

WRITING EXERCISE

The United States today faces three choices similar to those before the shōgun in the nineteenth century: Should the United States continue to import Japanese automobiles? List three choices for answering this question. Then in a brief composition, take a position on one choice and give two reasons for your decision.

Regarding the importation of Japanese automobiles, the United States has three basic choices:

A. _____

B. _____

C. _____

My decision would be: _____

A Loser and a Winner

Selection 1: Shōgun

The role of the shōgun in the Japanese Empire was extremely powerful. An author of our times describes how a shōgun came into power and held on to it.

> With the appointment of Shōgun went absolute power: the Emperor's seal and mandate. The Shōgun ruled in the Emperor's name. All power came from the Emperor because he was directly descended from the gods. Therefore any daimyo [noble] who opposed the Shōgun was automatically in rebellion against the throne, and at once outcast and all his lands taken.
>
> The reigning Emperor was worshipped as a divinity because he was descended in an unbroken line from the Sun Goddess, Amaterasu Omikami.... By divine right the ruling Emperor owned all the land, and ruled and was obeyed without question. But in practice, for more than six centuries, real power had rested behind the throne.
>
> Six centuries ago there had been a split when two of the three great rival samurai families, the Minowara, Fujimoto, and Takashima backed rival claimants to the throne and plunged the country into civil war. After sixty years the Minowara won over the Takashima, and the Fujimoto, the family that had stayed neutral, bided its time.
>
> From then on, jealously guarding their rule, the Minowara Shōguns controlled the country, decreed their Shōgunate hereditary, and began to intermarry some of their daughters with the Imperial line. The Emperor and the entire Imperial Court were kept completely isolated in walled palaces and gardens in the small enclave at Kyoto....
>
> The Court of the Son of Heaven [the Emperor] was easy to dominate because, though it possessed all the land, it had no money. Only daimyos and samurai possessed money and the right to tax. And so it was that although all members of the Imperial Court were above all samurai in rank, they still existed on an allowance granted the Court at the whim of the Shōgun....
>
> At length the Minowara Shōguns lost their power to others, to Takashima or Fujimoto descendants. And as the civil wars continued over the centuries, the Emperor became more and more the creature of the daimyo who was strong enough to obtain physical possession of Kyoto. The moment the new conqueror of Kyoto slaughtered the ruling Shōgun and his line, he would...with humility, swear allegiance to the throne and humbly invite the powerless Emperor to grant him the now vacant rank of Shōgun.
>
> So the Shōgun was all-powerful--until he was overthrown.

Adapted from James Clavell, *Shogun* (New York: Dell Publishing Company, 1975), pp. 73-74.

READING EXERCISE

DIRECTIONS

Read the paired statements that follow. Write a C before the statement that is a cause. Write an R before the statement that is a result (effect) of that cause.

1. ____ (a) The emperor was worshipped by the Japanese.

   ____ (b) The Japanese believed that the emperor was descended from the gods.

2. ____ (a) Civil war broke out.

   ____ (b) Different samurai families backed rival claimants to the throne.

3. ____ (a) The shōguns wanted to guard their rule against rivals.

   ____ (b) The emperor was kept isolated at Kyoto.

4. ____ (a) The emperor depended on the shōgun for money.

   ____ (b) The shōgun could easily dominate the emperor.

Selection 2

In 1868, Japanese nobles (daimyos) forced the shōgun to resign and then established a new form of government. They expressed their wishes for change in a petition to the Emperor.

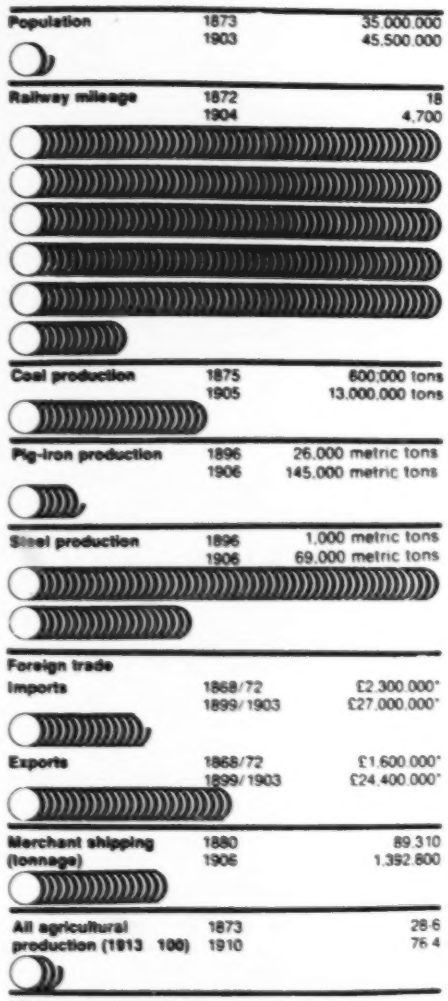
> [When the shōguns set up independent domains] they commonly said: "These possessions of ours were gained by the military power of our ancestors."... If a man were to break into a storehouse, others would know him to be a robber, yet no one thought it strange when these families plundered lands and robbed people....
>
> Now...we are about to establish an entirely new form of government.... The place where [we] your servants live is the emperor's land, and those whom we rule are the emperor's people.... Your servants accordingly beg respectfully to surrender our [lands] to Your Majesty.... Furthermore, we ask that the court lay down regulations regarding all things, from the administration of troops to uniform and military equipment, so that everyone in the empire...shall be caused to submit to one [authority]. Thus, in the future, in name and in fact our country can begin to take its place among the nations of the world.

Adapted from Bernard Feder, *Viewpoints in World History* (New York: American Book Company, 1968), pp. 291-292.

Some Effects of Western Imperialism on Japan

Economic Changes

The first white circle in each category represents the amount shown for the first date. All other circles (or parts of circles) represents the number of times this amount had multiplied by the second date. Thus, between 1873 and 1903, Japan's population multiplied by about 29 percent.



1. What big economic changes occurred in Japan in the 40 years after Perry's arrival?

2. Before Japan was opened up to the West, she was a traditional agricultural country. How, then, would you account for the changes shown on the graph?

3. Do you think that Japan's large population, relative to her size, was an asset or a liability (a plus or a minus)? Explain.

4. Do you think that the changes shown on the graph might have led Japan to look for colonies? Why, or why not?

From A. J. P. Taylor et al., *20th Century*, Vol. 1 (Milwaukee, Wisc.: Purnell Reference Books, 1971), p. 68.

Political Changes

The Japanese Constitution--1889

The Empire of Japan shall be ruled over by Emperors of the dynasty which has reigned in an unbroken line of descent for ages past.

The person of the Emperor is sacred and inviolable.

The Emperor exercises the legislative power with the consent of the Imperial Diet (legislature).

The Emperor declares war, makes peace, and concludes treaties.

No Japanese subject shall be arrested, detained, tried, or punished, except according to law.

Japanese subjects shall, within limits not... antagonistic to their duties as subjects, enjoy freedom of religious belief.

Japanese subjects shall, within the limits of law, enjoy liberty in regard to speech, writing, publication, public meeting, and associations.

1. How did this government differ from Japanese government before the Meiji Restoration (the end of shogun rule)?

2. Which clauses show the influence of the West on nineteenth century Japan?

3. From this document alone, list those points that you think were democratic features of the Japanese government in 1889.

4. What other information would you need to judge the strength of democracy in Japan at that time?

Adapted from Frank Alweis, *New Dimensions of World History* (Belmont, Ca.: Wadsworth Publishing Company, 1969), p. 539.

Social Changes

A renowned Japanese author, Bunroku Shishi, recalled in 1967 his experiences as a boy growing up during the Meiji Era:

> ...But the rapid spread of Western civilization, and the intellectual enlightenment [that occurred in Japan], also are phenomena inseparably bound up in the Meiji Era mood. Nights became bright with gas and electric [lights]. Diseases long regarded as incurable surrendered to improved medical science. Travel became immeasurably easier with the [introduction] of railways and tram-cars....
>
> My sister and I wore Western clothes. They were made by a tailor who catered to foreign customers. I was made to wear a high, stiff collar and broad "Bohemian" tie with my suits and suffered agonies of embarrassment when other children poked fun at me.
>
> Vehicles rumbling through the often unpaved streets of Meiji times were also interesting, not least because the types were constantly changing. Government leaders, business [leaders], and the wealthy owned splendid private carriages and well-groomed horses in the European style. For the common people, [there were] operated the horse-drawn omnibuses, or trams, called "entaro-basha," and these were much more humble affairs. Rickshaws were much prettier then than they later became. Some were coated with gilt lacquer.... Change was the one constant of Meiji times, however, and the horse-drawn trams were replaced by electric trolleys. They had much the same shape as the horse-drawn vehicles, but their source of power was fascinating to the public.
>
> Rickshaws were powered by human muscle; trams, by horses. Anyone could see that. But what was the invisible source of energy for electric streetcars? So the people called the newfangled transportation "horseless horse-trams." And they were really amazed at the innovation.
>
> Amazement. There was a lot of that in Japan for those of us who shared the fantastic Era of Meiji.

Adapted from Peter G. Kontos, et al., *Patterns of Civilization: Asia* (New York: Cambridge Book Company, 1974), p. 239. "Out of Print"

1. What examples of cultural diffusion can you find in Shishi's description?

2. According to Shishi, how did the Japanese people in the Meiji era react to Western ways?

3. Do you think all Japanese reacted the same way to the changes taking place? Explain.

Social Changes (continued)

A British historian describes the effects of Westernization upon daily life in late nineteenth century Japan.

> **...The first and most apparent changes brought about by contact with the West were naturally those which showed themselves in the field of material culture. Thus military uniforms of Western type were adopted for obvious reasons of [usefulness]...and thence it was but a short step to the issue in 1872 of a [law ordering] foreign dress for court and other official ceremonies. This was an important change, for it [so to speak] legalized trousers and abolished flowing robes, thus symbolizing the current change from a leisurely, processional life to a busy, practical striding about the market place....**
>
> **Traditional Japanese costume permits of few ornaments, but diamond rings and gold watches became very popular as marks of advanced views and good social standing--a sorry departure from the frugal standards of an earlier day. Foreign umbrellas...unhappily displaced the decorative bamboo-and-paper implements that had formerly brightened rainy streets. Cheap glass began to displace pottery and lacquer, and tin cans were more prized than utensils made by craftsmen. Here and in many other ways traditional articles of great beauty gave way to drab things with no merit except perhaps durability....**

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1. What did the law ordering Western clothing at court symbolize for the writer? Do you agree with his conclusion about the meaning of this change? Explain.

2. Why does the author view the popularity of diamond rings and gold jewelry as a "sorry departure" from earlier days? Do you agree with his evaluation of the change occurring in Japan?

3. Why does the writer regret the adoption by the Japanese of Western umbrellas, cheap glass, and tin cans?

4. The author is British, writing in the twentieth century. How do you explain his regret over the changes in Japan a century earlier?

Title: _____

Compared with the Russians of 1914, the Japanese were even less Westernized in their ways of thinking and acting. With no scientific attitude, they bowed to the emperor, called the descendent of the sun-god. With no sense of a democratic right to share in the government, they looked up to the ancient samurai code which called for blind loyalty to a leader. With little knowledge of the Westerner's hopes of abolishing poverty, they worked long hours for little pay in deathtrap factories. With none of the West's breezy admiration for the new, they considered following their ancestors' ways to be all-important. About ten years after Japan had amazed the world with its Westernized military strength by defeating Russia, a Japanese railroad engineer was a few minutes late in bringing the emperor's train into Tokyo. Without even going home to say good-bye, the engineer, in order to make up for his disgrace, went to the nearest Shinto shrine, took hold of an ancient samurai sword, and commited suicide by slitting his belly open in the traditional ceremony of seppuku (hara-kiri). An English newspaperman, who had watched the scene, said: "Good Lord! I'm in another world." He was. Japan, partially Westernized, was still far from being Western.

From Bureau of Curriculum Development, *Social Studies Grade 9 — Eastern Civilization* (New York: Board of Education, 1968).

1. Which of the following is the best title for this reading selection?

   "The Westernization of Japan"
   "Japan--Far from Westernized!"
   "The Ceremony of Seppuku"

2. What examples can you find in this paragraph of Japanese resistance to Western ways?

3. Why did the Japanese railroad engineer commit seppuku (suicide)? What would an American have done, in his place? Explain.

4. Why did the English newspaperman react as he did to the suicide? Do you think other Japanese people were surprised by the act? Are you? Explain.

5. In your opinion, which ways are better--Japanese, or Western ways? Can such a judgment always be made? Explain.

6. This reading shows that the diffusion of Western culture in Japan had not changed all of that country's traditions by 1914. How do you explain this?

The Artist's View

A. *below:* Japanese leaders and foreign diplomats mixing socially in official reception rooms. Ballroom dancing was unknown and unthinkable to Japanese society. One of the many sacrifices officials had to make for their country was learning how to do this dance. The picture is by a Western artist.

Reprinted with permission of the International Society for Educational Information/Tokyo, Inc.

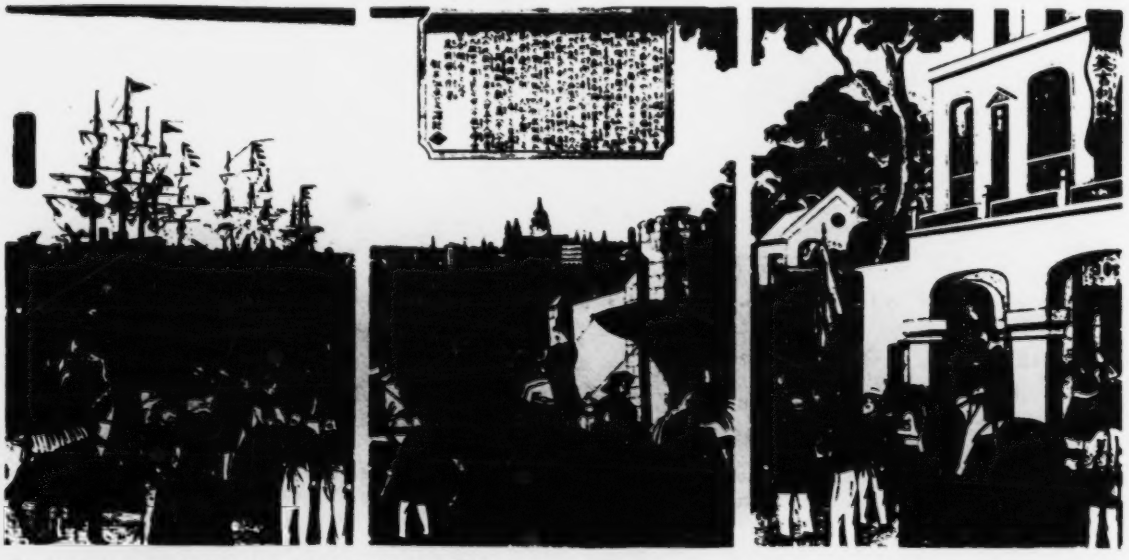
B. *below:* Fashionable young women. One is wearing European clothes; the other wears traditional Japanese dress—a contrast seen often. A picture by a Japanese artist, 1890.

From S. Konishi et al. ed., *Shashinzusetsu Meiji hyakunen no Rekishi,* Vol. II published by Kodansha, Tokyo.

Reprinted with permission of Bijutsu-shippan sha/Tokyo.

C. *left:* Kuroda Kiyoteru's *Lakeside,* painted in 1897. Artist and subject were Japanese, but the style was unmistakably foreign.

D. *below:* By contrast with the picture *Lakeside,* this Japanese artist's view of an imaginary London was foreign in subject, but Japanese in style. The artist was Yoshitora, who was popular in the mid-nineteenth century.



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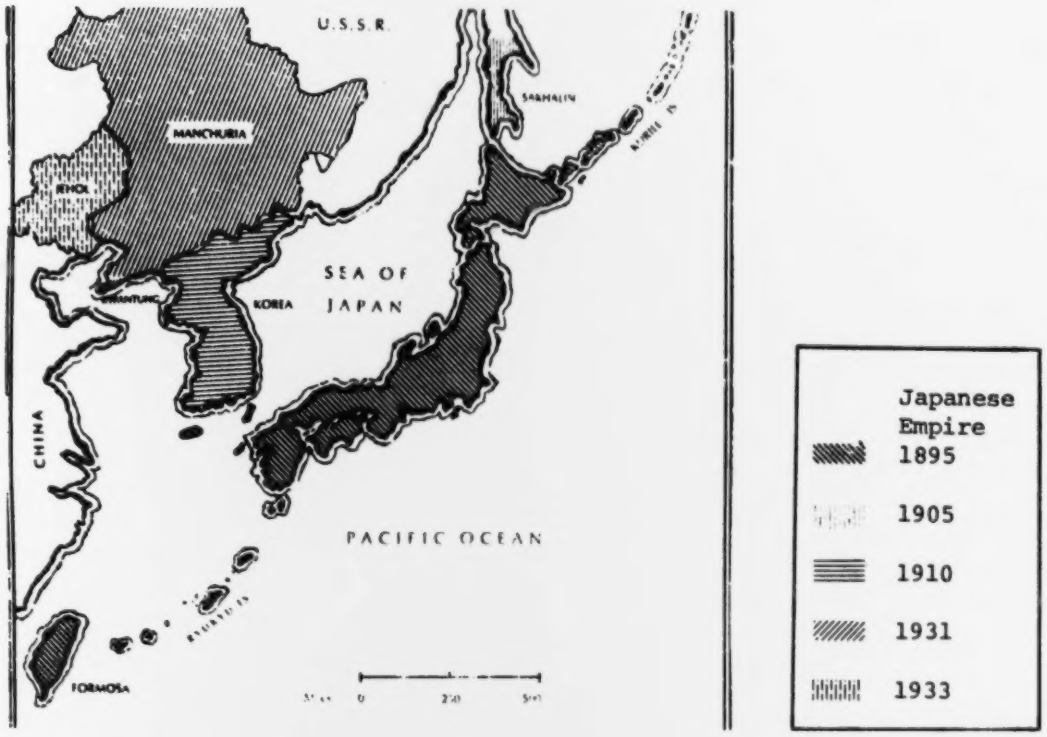
Japan Becomes an Imperialist Power



From *The Japan Reader,* Volume I, by Jon Livingston, Joe Moore, and Felicia Oldfather. Reprinted by permission of Random House, Inc., and Pantheon Books, a Division of Random House, Inc., © Copyright 1973, p. x.

1. By 1895, the Japanese Empire reached close to China with control of _____ and the _____ Islands.
2. The southern half of Sakhalin was acquired by Japan in the year _____.
3. By 1910, the peninsula country of _____ became Japan's colony.
4. This peninsula gave Japan control of the Sea of _____.
5. Two former areas of China that became parts of the Japanese empire in the 1930s were _____ and _____.

We Continue to Learn Much From You

TIME: 1910
PLACE: Tokyo
ACTION: HASHIMOTO SAITO, one of the small group that really rules Japan in the name of the Meiji Emperor, is being interviewed by an American journalist, SALLY BLAKE.

BLAKE: It is a pleasure to meet you, Mr. Saito. I have many questions to ask. You are aware, I am sure, that the Western world is very critical of Japan's recent attempt to build an empire?

SAITO: I am frankly surprised that you bring up Western criticism of Japanese conquests! After all, where did the Japanese learn about empire building? From the Western imperialists, of course!

BLAKE: Your statement is a bit confusing. Are you blaming Europe and America for the Japanese takeover of the Ryukyu Islands in 1874, Formosa, the Pescadores, and the Liaotung Peninsula in 1894, and Korea in 1910?

SAITO: I am just making the point, Ms. Blake, that modern Japan owes its very existence to the West. You remember, of course, that Japan decided to Westernize after the second visit of your Admiral Perry to our shores in 1854. Because our very survival depended on it, we industrialized, modernized our government, and adopted Western customs. If we had not struggled to catch up with the West, your country and the other Western powers would have carved us up just as they carved China! Can you deny this?

BLAKE: I cannot dispute your reasoning, but what does the Westernization of Japan have to do with your decision to build an empire?

SAITO: My dear Ms. Blake, don't you see? Once Japan industrialized we needed raw materials for our new industries and markets for our products. We Japanese had to look outward to other lands because our islands are too small to support industrial growth. We just don't have enough minerals and raw materials right here in Japan.

BLAKE: I see! Your motives for empire building are not very different from the motives of Britain, France, the United States, and Germany.

SAITO: I'm glad you see the truth! Remember also that Japan's population is frightfully large in relation to our land area. With now close to 50 million people, we will soon be overflowing these little islands. The neighboring land of Korea is such a convenient oulet for this overflow! The Koreans were such easy victims! And China will be, too...

BLAKE: Why do you say "easy victims"? Does any society submit easily to conquest by a foreign power?

SAITO: Well, I mean that our once very powerful neighbor China has for years now been in a state of chaos. The weak Manchu Dynasty is about to collapse under the strain of Western imperialism and internal conflict. China can't put up much resistance to our very brave, fearless soldiers and their militaristic officers. You know that the officers in our very capable army are descended from the samurai class whose tradition is one of war and conquest. They will make sure that Japan becomes a strong nation--a world power worthy of respect!

BLAKE: You have certainly enlightened me, Mr. Saito. Would I be correct in concluding that Japan is trying to "keep up with the Joneses" as well as insure her survival as an independent nation?

SAITO: A fair conclusion, Ms. Blake! I would just add that Japan continues to learn much from you Western nations.

BLAKE: Perhaps you have learned our lessons too well!

FACT-OPINION EXERCISE

DIRECTIONS

Which of the following statements are fact? Which are statements of opinion? If fact, write "F". If opinion, write "O". Base your answers on the Blake-Saito interview.

_____ 1. Japan decided to Westernize after the arrival of Admiral Perry.

_____ 2. If Japan hadn't Westernized, she would have been carved up like China.

_____ 3. Japan's population was very large in relation to her land.

_____ 4. Japan had to take colonies because she needed raw materials.

_____ 5. Japanese soldiers were much braver than Chinese soldiers.

_____ 6. Japan's motives for imperialism were the same as the West's motives.

_____ 7. To become a world power, Japan had to become imperialistic.

_____ 8. If the West hadn't first set the example, Japan would not have become imperialist.

Regents Competency Test Report

DIRECTIONS

Write a report using the set of notes below. Carefully read all the information before you start to write.

SITUATION: **Your class is studying "Japan Becomes an Imperialist Power." You are asked by your teacher to write a report on this topic. The notes you have taken are in the box below:**

NOTES

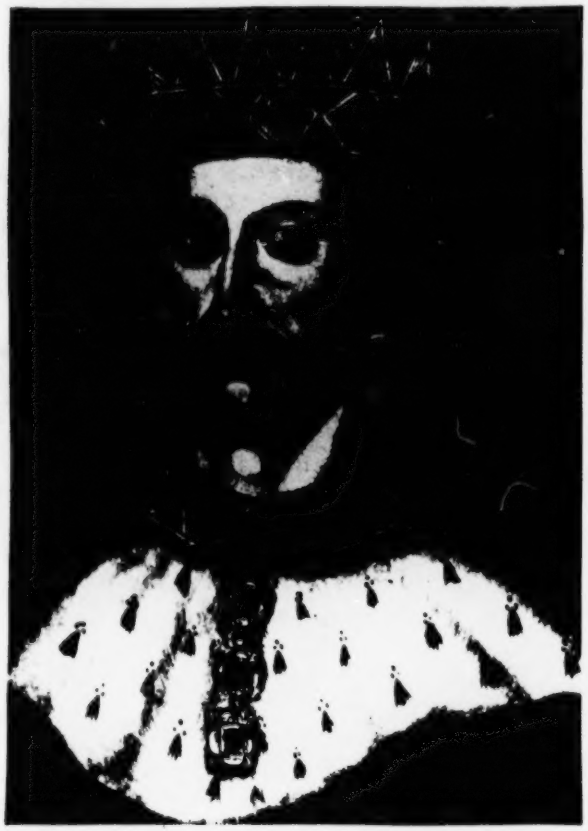
Japan takes colonies.
The Meiji Restoration ends shōgun rule.
Most Japanese are peasants.
Shōgun rules in name of the Emperor.
Admiral Perry opens Japan.
Japan needs raw materials and living space.
Tokugawa Shōguns close Japan to foreigners.
Japan signs unequal treaties with the West.
Japan fears Western takeover.
Japan, in part, modernizes.

YOUR TASK: **Organize these notes into a written report. To help you organize and write your report, be sure to:**

1. Keep in mind that you are writing the report for your class.
2. Organize your notes in correct time sequence.
3. Write your report in complete sentences, using proper spelling and punctuation.
4. Include all the information contained in your notes.

English Invasion of Ireland—Why?

King Henry II



Reprinted with permission of the National Portrait Gallery/London.

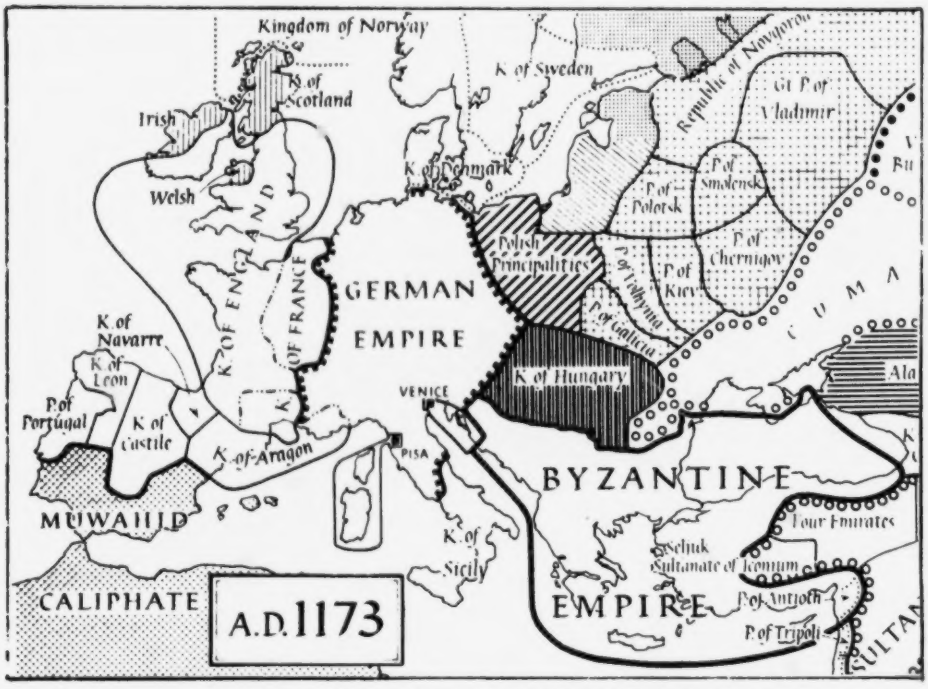
Exhibit A: A Typical Textbook Account

In 1152, Dermot MacMurrough, King of the Province of Leinster, carried off Dervorgilla, the wife of another Irish king, Tieran O'Rourke. O'Rourke was greatly humiliated and vowed to get even with MacMurrough. O'Rourke appealed to Rory O'Connor, the High King of Ireland, who rescued Dervorgilla, gave her back to her husband, and punished Dermot MacMurrough by forcing him to give up his throne in Leinster.

In 1166, MacMurrough asked King Henry II of England to be his ally in regaining his lost throne. Henry was too busy to go to Ireland himself but allowed MacMurrough to recruit allies among the English. MacMurrough then met Strongbow, the English Earl of Pembroke, and promised both his daughter, Eva, and the inheritance of Leinster, in return for Strongbow's help. Strongbow sailed to Ireland, fought, and won back MacMurrough's kingdom. After MacMurrough's death, Strongbow, as promised, inherited Leinster.

Now Henry II, King of England, was worried. A powerful English earl had a foothold in Ireland. In 1171, Henry and his soldiers sailed to Ireland to prevent Strongbow from winning more power there. And so the English began their history of conquest in Ireland.

Exhibit B: European Empires in the Twelfth Century



From Colin McEvedy, *The Penguin Atlas of Medieval History* (New York: Penguin Books Inc., 1961), p. 67.

Exhibit C: The Pope's Decree Laudabiliter
Pope Adrian IV's Grant of Ireland to Henry II, A.D. 1154

Some historians question whether Pope Adrian ever issued the following document. The original has not been found and the earliest version is from a book written by a British clergyman who was unfriendly toward the Irish. However, it is often mentioned in texts on Ireland's history.

> ADRIAN, bishop, servant of the servants of God, to our well-beloved son in Christ, the illustrious king of the English, greeting and blessings....
>
> Whereas, well-beloved son in Christ, you have expressed to us your desire to enter the island of Ireland in order to subject its people to law and to root out from them the weeds of evil and to maintain the rights of the churches of that land: We therefore do hereby declare our will and pleasure that, with a view to enlarging the boundaries of the Church, restraining vice, correcting evil customs and planting virtue, and for the increase of the Christian religion, you shall enter that island and do whatsoever may tend to the honor of God and the welfare of the land....

Adapted from Edmund Curtis and R.B. McDowell, eds., *Irish Historical Documents 1172-1922* (London: Methuen & Company Ltd., 1968), p. 17.

The Unforgiven Crime

YOUNG MAN: You speak of Dermot and of Dervorgilla
Who brought the Norman in?(*)
YOUNG GIRL: Yes, yes, I spoke
Of that most miserable, most accursed pair
Who sold their country into slavery, and yet
They were not wholly miserable and accursed
If somebody of their race at last would say:
"I have forgiven them."
YOUNG MAN: Oh, never, never
Shall Dermot and Dervorgilla be forgiven.
YOUNG GIRL: If someone of their race forgave at last
Lip would be pressed on lip.
YOUNG MAN: Oh, never, never
Shall Dermot and Dervorgilla be forgiven....
So here we're on the summit. I can see
The Aran Islands, Connemara Hills,
And Galway in the breaking light; there too
The enemy has toppled roof and gable;
And torn the panelling from ancient rooms;
What generations of old men had known
Like their own hands, and children wondered at,
Has boiled a trooper's porridge. That town had lain,
But for the pair that you would have me pardon,
Amid its gables and its battlements
Like any old admired Italian town;
For though we have neither coal, not iron ore,
To make us wealthy and corrupt the air,
Our country, if that crime were uncommitted,
Had been most beautiful.

--William Butler Yeats (1865-1939)

From Frank O'Connor, ed., *A Book of Ireland* (Glasgow: William Collins Sons & Company Ltd., 1959), p. 81.

(*) Norman: a reference to twelfth century English people.

The Global Times—1500-1700

Global Times

1500-1700: TWO CENTURIES OF RESISTANCE

LONDON, January 1. As the new century begins, we offer our readers a summary of the annoying Irish Catholic question. For the past 200 years, that people's resistance has repeatedly forced England to take strict measures to ensure peace. A review of major headlines over two centuries tells it all.

(1) ENGLAND FORMS ANGLICAN CHURCH, BREAKS TIES WITH CATHOLIC ROME, EXPECTS IRISH RESISTANCE

(2) ENGLISH FEAR ATTACK BY CATHOLIC FRANCE OR SPAIN, USING IRELAND AS BASE

(3) LANDS OF REBELS IN KILDARE GIVEN TO HENRY VIII'S LOYAL LORDS

(4) ELIZABETH I GIVES ESTATES TAKEN FROM REBELS OF MUNSTER AND CONNACHT TO LOYAL ENGLISH

(5) IRISH CHIEFTAN HUGH O'NEILL CONVINCES SPAIN TO HELP ULSTER REBELS

(6) KING JAMES I SENDS OVER 40,000 PRESBYTERIAN SCOTS TO COLONIZE ULSTER AFTER O'NEILL AND EARLS TAKE FLIGHT

(7) OLIVER CROMWELL ORDERS CATHOLIC LANDOWNERS OF LEINSTER, MUNSTER, AND WESTERN ULSTER TO "GO TO HELL OR TO CONNACHT..."

(8) 6,000,000 ACRES OF IRISH LAND GIVEN TO 3,000 CROMWELL SUPPORTERS AFTER CATHOLIC LANDOWNERS MOVE TO POOR CONNACHT

IRELAND

North Channel
Donegal
Derry
ULSTER
Antrim
Tyrone
Down
Armagh
Fermanagh
Monaghan
Sligo
Mayo
Leitrim
Cavan
Louth
Irish Sea
Roscommon
Longford
CONNACHT
Meath
Westmeath
Kildare
Dublin
Galway
Offaly
LEINSTER
Wicklow
Laois
Atlantic Ocean
Clare
Carlow
Kilkenny
Tipperary
Limerick
MUNSTER
Wexford
Waterford
Kerry
Cork
St. George's Channel

Land Changes Hands

IRELAND IN 1641 . . .

. . . IN 1688 . . .

. . . AND IN 1703.

Areas Where Catholics Held More Than Half of the Land

Areas Where Catholics Held Between Quarter and Half of the Land

Areas Where Catholics Held Less Than Quarter of the Land

From David Sylvester, *The Irish Question* (St. Paul, Minn.: Greenhaven Press, Inc., 1979), p. 8.

The Penal Laws

After the defeat of the Catholic King James II and his Irish Catholic army in 1691, the following laws, known as Penal Laws, were passed by the Irish Protestant Parliament:

- The Irish Catholics are forbidden the exercise of their religion.
- They are forbidden to receive education.
- They are forbidden to enter a profession.
- They are forbidden to hold public office.
- They are forbidden to engage in trade or commerce.
- They are forbidden to live in a town, or within five miles thereof.
- They are forbidden to own a horse of greater value than five [English] pounds.
- They are forbidden to purchase land.
- They are forbidden to lease land (rent it to others).
- They are forbidden to accept a mortgage on land in security for a loan.
- They are forbidden to vote.
- They are forbidden to keep any arms for their protection.
- They are forbidden to hold a life annuity [a source of income].
- They are forbidden to buy land from a Protestant.
- They are forbidden to receive a gift of land from a Protestant.
- They are forbidden to inherit land from a Protestant.
- They are forbidden to inherit anything from a Protestant.
- They are forbidden to rent any land that is worth more than 30 [English] shillings a year.
- They are forbidden to reap from their land any profit exceeding a third of the rent.
- They cannot be guardian to a child.
- They cannot, when dying, leave their infant children under Catholic guardianship.
- They cannot attend Catholic worship.
- They are compelled by the law to attend Protestant worship.
- They cannot themselves educate their children.
- They cannot send their children to a Catholic teacher.
- They cannot employ a Catholic teacher to come to their children.
- They cannot send their children abroad to receive education.
- The priest is banned and will be hunted with bloodhounds.
- The schoolmaster is banned and will be hunted with bloodhounds.

Adapted from Seumas MacManus, *The Story of the Irish Race* (New York: The Devin-Adair Company, 1981), pp. 458-459.

EXERCISE I

DIRECTIONS

List below the three Penal Laws you consider most harmful, and the three Penal Laws you consider least harmful.

MOST HARMFUL PENAL LAWS	LEAST HARMFUL PENAL LAWS
A. _____	D. _____
B. _____	E. _____
C. _____	F. _____

Now place the letter of each choice you made (A, B, C, D, E, and F) on the continuum below. Place each letter where you think it belongs, based on the values between 1 and 10. Be prepared to defend your ratings.

LEAST HARMFUL MOST HARMFUL

/ / / / / / / / / /

1 2 3 4 5 6 7 8 9 10

EXERCISE II

DIRECTIONS

Complete the following chart by listing the effects you think the Penal Laws had on Irish Catholics. Use the three categories provided in the chart.

EIGHTEENTH CENTURY PENAL LAWS -- EFFECTS ON CATHOLICS		
Political	Economic	Social

Reactions to the Penal Laws

Source 1

When the night shall lift from Erin's hills, 'twere shame if we forget
One band of unsung heroes whom Freedom owes a debt.
When we brim high cups to brave ones then, their memory let us pledge
Who gathered their ragged classes behind a friendly hedge.

By stealth they met their pupils in the glen's deep-hidden nook,
And taught them many a lesson was never in English book;
There was more than wordy logic shown to use in wise debate;
Nor amo(*) was the only verb they gave to conjugate.

When hunted on the heathery hill and through the shadowy wood,
They climbed the cliff, they dared the marsh, the stemmed the tumbling flood;
Their blanket was the clammy mist, their bed the wind-swept bent;
In fitful sleep they dreamt the bay of blood-hounds on their scent.

Their lore was not the brightest, nor their store, mayhap, the best,
But they fostered love, undying, in each young Irish breast;
And through the dread, dread night, and long, that steeped our island then
The lamps of hope and fires of faith were fed by these brave men.

The grass waves green above them; soft sleep is theirs for aye;
The hunt is over, and the cold; the hunger passed away.
O hold them high and holy! and their memory proudly pledge,
Who gathered their ragged classes behind a friendly hedge.

(*) Amo, amare, from the Latin verb "to love"

--Seumas MacManus

Source 2

The learned and saintly Bishop Gallagher (still famed for his sermons), a noble and beautiful character, had many escapes traveling stick in hand, and homespun-clad among his flock--sleeping sometimes in peoples' homes, sometimes in a hole in the earth, and frequently among the beasts of the field. Once when he had the good fortune to be sheltered under a poor roof in Donegal, he was aroused in the middle of the night by the alarm that the priest-hunters were close upon him. Half-clad, he escaped--but the poor man who had been guilty of housing him was taken out and cruelly done to death.

Source 3

It is good to record that many and many a time during the centuries of Ireland's agony, decent, God-fearing, truly Christian Protestants hid the hunted priest when the blood-hounds and human hounds were close upon him, saving the hunted one's life at the risk of their own.

And many a time, too, the decent Protestant--sometimes a poor man--accepted legal transfer of the lands of his Catholic neighbor and held them for his Catholic neighbor's benefit--thus saving them from being forfeited to a "discoverer."

There was a poor Protestant blacksmith in Tipperary in Penal times, who, to save the property of his Catholic neighbors, was in legal possession of thousands of acres of land. Yet the brave fellow, with all those broad acres at his mercy, lived and died in proud poverty.

Source 4

There was in Roscommon [a Catholic], a famous character named Myers who craved for salvation through the Protestant religion when he found that a greedy Protestant neighbor was about to bring against him a Bill of Discovery. Through such a bill, Myers would be forced to disclose the value of his property, which on its being found to be more than the few acres that a Catholic was legally entitled to, would be given to the discoverer. Before being accepted and baptized, it was necessary [for Myers] to undergo a period of instruction by a minister of the Protestant Church and an examination by one of the ministers. Mr. Myers, for his theological study, dined every day for a week with the Protestant rector of Castlerea. After that, a social hour's chat with the Archbishop of Dublin secured for him the certificate that guaranteed him to be a fit subject for "Baptism unto the true Faith." On the day on which Myers was received into the Protestant Church the Archbishop gave a dinner in his honor. For the benefit of the guests, the good minister asked Myers if he would "state to his fellow diners his grounds for rejecting the errors of popery [Catholicism]." Promptly replied Myers, "Twenty-five hundred acres of the best grounds in the County Roscommon."

Adapted from Seumas MacManus, *The Story of the Irish Race* (New York: The Devin-Adair Company, 1981), pp. 460-464.

A Modest Proposal

I have been assured by a very knowing American of my acquaintance in London, that a young, healthy child, well nursed, is at a year old a most delicious, nourishing, and wholesome food--whether stewed, roasted, baked, or boiled....

I do, therefore, humbly offer it to public consideration that, of the 120,000 [Irish Catholic] children already computed, 20,000 may be reserved for breed. [Of these], only one-fourth part [should] be males, which is more than we allow to sheep, black cattle, or swine. The remaining 100,000 may at a year old be offered in sale to the persons of quality and fortune through the kingdom--always advising the mother to let them suck plentifully in the last month, so as to render them plump and fat for a good table. A child will make two dishes at an entertainment for friends, and when the family dines alone, the fore or hind quarter will make a reasonable dish. Seasoned with a little pepper or salt, [it] will be very good boiled on the fourth day, especially in winter....

I grant this food will be somewhat dear, and therefore very proper for landlords, who, as they have already devoured most of the parents, seem to have the best title to the children.

Infant's flesh will be in season throughout the year, but more plentiful in March, and a little before and after. For we are told by an eminent French physician that, fish being a prolific diet, there are more children born in Roman Catholic countries about nine months after Lent than at any other season. Therefore, reckoning a year after Lent, the markets will be more glutted than usual, because the number of [Catholic] infants is at least three to one in this kingdom. [Thus the plan] will have one other advantage by lessening the number of [Catholics] among us.

I have already computed the charge of nursing a beggar's child (in which list I reckon all cottagers, laborers, and four-fifths of the farmers) to be about two shillings [a year], wages included. I believe no gentleman would [regret] to give 10 shillings for the carcass of a good fat child....Thus the squire will learn to be a good landlord, and grow popular among his tenants, the mother will have eight shillings net profit, and be fit for work till she produces another child.

Those who are more thrifty (as I must confess the times require) may [strip] the carcass, the skin of which...will make admirable gloves for ladies, and summer boots for fine gentlemen....

Jonathan Swift (1667-1745)

Adapted from Frank O'Connor, ed., *A Book of Ireland* (Glasgow: William Collins Sons & Company Ltd., 1959), pp. 92-93.

The Treason of Wolfe Tone

In 1791, Theobald Wolfe Tone, an Anglo-Irish Protestant lawyer, founded the Society of United Irishmen. In 1796, inspired by the French revolutionary ideals of liberty, equality, and fraternity, Wolfe Tone sailed to France where he asked the French government to help free Ireland from England. The French, already at war with England, were happy to oblige. Wolfe Tone sailed with the French fleet toward Ireland's Bantry Bay, but strong, hostile winds prevented a landing.

The British government, fearful after the French came so near to success in 1796, drove the United Irishmen underground. Repression and Protestant terrorism swelled their numbers and, in 1798, United Irishmen rose in rebellion in counties Waterford and Wexford, in the northern counties of Antrim and Down (where Presbyterians rebelled) and in the western counties of Mayo and Longford. When word about these rebellions reached Tone in France, he again pressed the French government to join with the Irish. This time French soldiers did land but French help was too little, too late. The British finally defeated the French and the Irish. Wolfe Tone was captured and court-martialed.

The court-martial took place on the 10th of November and excited great public curiosity.

Mr. Tone was brought into court under a corporal's guard....At first, he seemed a good deal agitated, and called for a glass of water. Having drunk it, he seemed much composed and collected.

After admitting the facts, he was given permission to read a statement, provided that he stay "within the bounds of moderation." His statement, and the interruptions of the Court, are thus recorded:

> Mr. President and Gentlemen of the Court-Martial: I mean not to give you the trouble of bringing judicial proof to convict me legally of having acted in hostility to the Government of His Britannic Majesty in Ireland. I admit the fact. From my earliest youth I have regarded the connection between Ireland and Great Britain as the curse of the Irish nation; and felt convinced that while it lasted this country could never be free nor happy. My mind has been confirmed in this opinion by the experience of every succeeding year, and the conclusions which I have drawn from every fact before my eyes. In consequence, I determined to apply all the powers which my individual efforts could move in order to separate the two countries.
>
> That Ireland was not able of herself to throw off the yoke, I knew. I therefore sought for aid wherever it was to be found. In honorable poverty I rejected

offers which, to a man in my circumstances, might be considered highly advantageous. I remained faithful to what I thought the cause of my country and sought in the French Republic an ally to rescue three millions of my countrymen from...

The President here interrupted the prisoner, observing that this language was neither relevant to the charge nor such as ought to be delivered in a public court. One member said it seemed calculated only to inflame the minds of a certain description of people, many of whom might probably be present; and that therefore the Court ought not to suffer it....

TONE: I believe there is nothing in what remains for me to say which can give any offense. I mean to express my feelings and gratitude towards the Catholic body in whose cause I was engaged.

GENERAL LOFTUS: That seems to have nothing to do with the charge against you, to which you are to speak only. If you have anything to offer in defense of that charge, the Court will hear you; but they beg that you will confine yourself to that subject.

TONE: I shall then confine myself to some points relative to my connection with the French Army. Attached to no party in the French Republic, without interest, without money, without intrigue, the openness and integrity of my views raised me to a high and confidential rank in its armies. I obtained the confidence of the French government, the approval of my Generals, and--I venture to add--the esteem and affection of my brave comrades. When I review these circumstances I feel a secret and internal consolation which no reverse of fortune, no sentence in the power of this Court to inflict, can ever deprive me of, or weaken in any degree. Under the flag of the French Republic I originally engaged with a view to save and liberate my own country. For that purpose I have encountered the chances of war, amongst strangers; for that purpose I have repeatedly braved the terrors of the ocean, covered, as I knew it to be, with the triumphant fleets of that power which it was my glory and my duty to oppose. I have sacrificed all my views in life; I have courted poverty; I have left a beloved wife unprotected, and children whom I adored, fatherless. After such sacrifices in a cause which I have always conscientiously considered as the cause of justice and freedom--it is no great effort at this day to add the sacrifice of my life....

Adapted from Frank MacDermot, *Tone and His Times* (Dublin: Anvil Books, Ltd., 1969), pp. 266-268.

EXERCISE I

DIRECTIONS

The meanings of words can be understood from the way they are used in reading selections. The words in the right-hand column are underlined in the account of Wolfe Tone. Examine these words in their context. Place the letter of its correct meaning on the line to the left of each term.

A.	soundness	_____ 1.	agitated
B.	domination	_____ 2.	yoke
C.	friend	_____ 3.	ally
D.	met with	_____ 4.	relevant
E.	disturbed	_____ 5.	calculated
F.	deliberately planned	_____ 6.	inflame
G.	excite	_____ 7.	intrigue
H.	appropriate	_____ 8.	integrity
I.	carefully	_____ 9.	encountered
J.	plotting	_____ 10.	conscientiously

EXERCISE II

DIRECTIONS

Read the pairs of statements that follow. For each pair, write a "C" before the statement that represents a cause. Write an "E" before the statement that states a result or effect of that cause.

A. _____ Wolfe Tone asked France to help free Ireland.
_____ Tone was inspired by French revolutionary ideals.

B. _____ In 1796, the French were at war with England.
_____ The French were happy to help the Irish.

C. _____ The British were frightened by the near-success of the French in 1796.
_____ The British drove the United Irishmen underground.

D. _____ The United Irishmen rebelled.
_____ Protestants repressed and terrorized the United Irishmen.

E. _____ Wolfe Tone was captured and court-martialed.
_____ In 1798, the British defeated a French-Irish uprising.

Two Significant Laws

In 1800, Great Britain and Ireland joined under the Act of Union.

An Act for the Union of Great Britain and Ireland

Whereas in pursuance of his majesty's most gracious recommendation to the two houses of parliament in Great Britain and Ireland respectively, to consider such measures as might best tend to strengthen and connect the two kingdoms, the parliament of Great Britain and the parliament of Ireland have agreed to unite the two kingdoms into one kingdom. To do this the parliaments have also agreed on the following:

-- That Great Britain and Ireland shall be forever united into one kingdom, by the name of "The United Kingdom of Great Britain and Ireland."

-- That the United Kingdom be represented in one and the same parliament.

Daniel O'Connell, called "The Liberator" by Irish Catholics, sponsored the Catholic Relief Act of 1829.

An Act for the Relief of His Majesty's Roman Catholic Subjects

Whereas by various laws of parliament certain restraints and disabilities are imposed on the Roman Catholic subjects of his majesty, to which other subjects are not liable, and whereas it is now necessary that these restraints and disabilities be discontinued...

Be it enacted, that it shall be lawful for any Roman Catholic to be elected to, to sit in, and to vote in parliament, provided that he takes the following oath: I do sincerely promise and swear that I will be faithful to King George the Fourth, and I will defend him against all conspiracies. I also swear that I will make known to his majesty and his successors all treasons and traitorous conspiracies which may be formed against him or them.

Adapted from Edmund Curtis and R.B. McDowell, eds., *Irish Historical Documents 1172-1922* (London: Methuen & Company, Ltd., 1968), pp. 247-248.

Title: _____

From Kenneth Neill, *An Illustrated History of the Irish People* (New York: Mayflower Books, 1979), p. 104.

EXERCISE I

In the illustration at right, two native Irishmen meet. The man on the left is a Protestant landlord. The other is an Irish Catholic farmer.

1. What do you think is happening between these two people?

_____

_____

_____

2. From this illustration, what impressions can you draw about social positions in early nineteenth century Ireland?

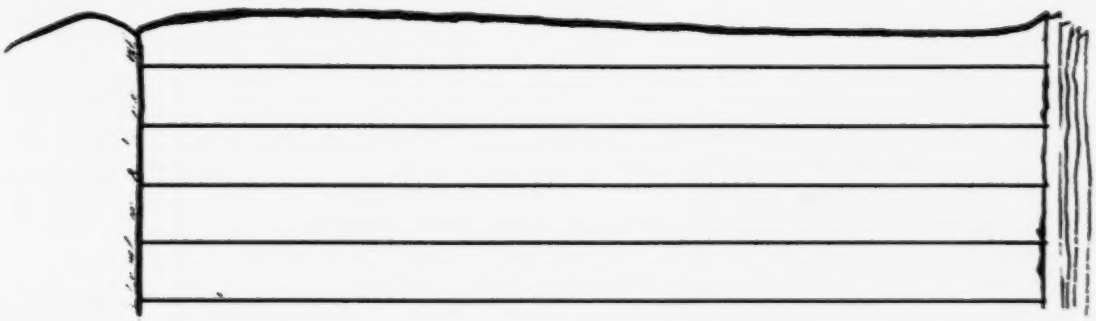
_____

_____

3. What title would you give to this print? _____

EXERCISE II

You are one of the individuals pictured in the print. Write an entry in your diary describing your feelings about the meeting.



The Great Potato Famine

In the nineteenth century, almost all Irish land was owned by English landlords. Irish Catholic peasants rented small plots of land from these landlords. The peasants paid their rent by raising livestock and by growing wheat, oats, and barley to sell for export. They raised potatoes for their own food. The passage that follows is a landlord's description of the potato-crop failure in 1845, '46, and '47.

> None of those who witnessed the scenes which took place in Ireland during the "potato-rot" and the famine years are likely ever to forget them....
>
> On August 1 of that terrible year, 1846, I was startled by hearing a sudden and strange rumour that all the potato fields in the district were [diseased].... I immediately rode up to visit my crop, and test the truth of this report; but I found it as luxuriant as ever.... On coming down from the mountain, I rode into the lowland country, and there I found the report to be but too true. The leaves of the potatoes on many fields I passed were quite withered, and a strange stench, such as I had never smelled before, but which became a well-known feature in "the blight" for years after, filled the atmosphere near each field of potatoes.
>
> The next day I asked more questions and I found the disease was fast spreading.... In fields having a luxuriant crop, the stench was generally the first sign of disease, and the withered leaf followed in a day or two afterwards....
>
> On August 6, 1846--I shall not readily forget that day--I rode up as usual to my mountain property, and my feelings may be imagined when before I saw the crop, I smelt the fearful stench.... I was shocked indeed, but I rode on... The experience of the past few days taught me that all was now gone, and the crop was utterly worthless....
>
> My own losses and disappointments...were soon merged in the general misery and starvation which now rapidly affected the poorer classes around me and throughout Ireland.... The crop of all crops, on which they depended for food, had suddenly melted away, and no adequate arrangements had been made to meet this calamity--the extent of which was so sudden and so terrible that no one had appreciated it in time--and thus thousands perished [died]....

Adapted from W. Steuart Trench, *Realities of Irish Life* (London: Longmans, Green & Company, 1868).

LETTER FROM MR. CUMMINS, A MAGISTRATE OF CORK, TO THE DUKE OF WELLINGTON

....Having for many years been intimately connected with the western portion of the County of Cork, and possessing some small property there, I thought it right to investigate the truth of several sad accounts of the misery to which that part of the country was reduced....

Being aware that I would have to witness scenes of frightful hunger, I provided myself with as much bread as five men could carry, and on reaching the spot I was surprised to find the village apparently deserted. I entered some of the [shacks] to find the cause, and the scenes which presented themselves were such as no tongue or pen can convey the slightest idea of. In the first, six famished and ghastly skeletons, to all appearances dead, were huddled in a corner on some filthy straw. Their only covering seemed to be a ragged horsecloth, their wretched legs hanging about, naked above the knees. I approached with horror and found by a low moaning they were alive. They were in fever, four children, a woman, and what had once been a man. It is impossible to go through the detail.... In a few minutes I was surrounded by at least 200 such phantoms, such frightful spectres as no words can describe.... Their yells are still ringing in my ears, and their horrible images are fixed upon my brain. My heart sickens at the telling of it....

My lord, you are an old and justly honored man. It is yet in your power to add another honor to your age, to fix another star, and that [star] the brightest in your galaxy of glory. You have access to our young and generous Queen. Lay these things before her. She is a woman. She will not allow decency to be outraged. She has at her command the means of at least easing the suffering of the wretched survivors in this tragedy. They will soon be few indeed in the district I speak of, if help be longer withheld.

Adapted from *The Times* (London), December 24, 1846.

DECISION CHART I

Mr. Cummins asks the Duke to speak to the Queen of England. What might Queen Victoria and the British government have done about the potato famine? Complete the following decision chart. List all the possibilities you can think of. Then choose one alternative and be ready to defend it.

WHAT SHOULD THE BRITISH GOVERNMENT HAVE DONE ABOUT THE POTATO FAMINE?	
POSSIBLE ACTIONS	LONG- AND SHORT-TERM CONSEQUENCES
1.	
2.	
3.	

DECISION CHART II

What could the landlords have done about the potato famine? Again, complete the chart and choose one alternative.

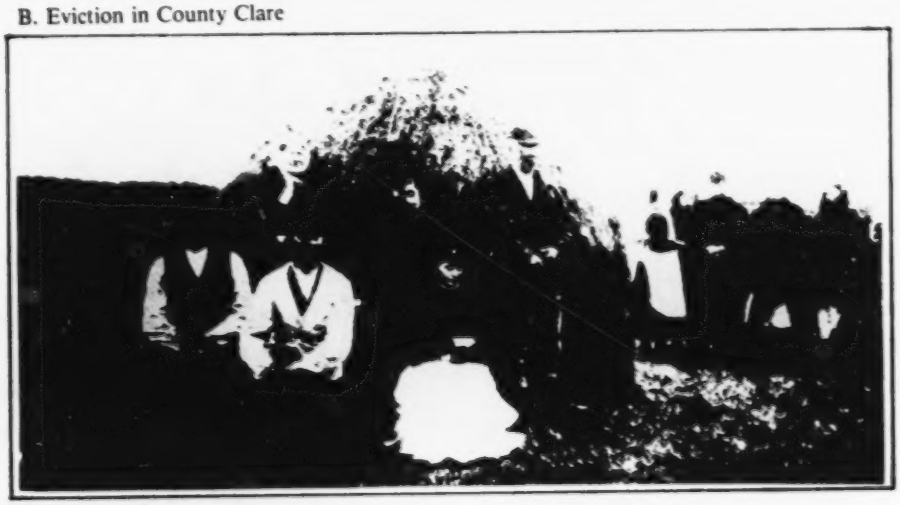
WHAT SHOULD THE LANDLORDS HAVE DONE ABOUT THE POTATO FAMINE?	
POSSIBLE ACTIONS	LONG- AND SHORT-TERM CONSEQUENCES
1.	
2.	
3.	

Eviction Scenes

A. Irish Tenants, Evicted from Their Home

From Gerald Leinwand, *The Pageant of World History* (Boston, Mass.: Allyn & Bacon, Inc., 1977), p. 484.

B. Eviction in County Clare



From James Carty, *Ireland 1851-1921* (Dublin, Ireland: C.J. Fallon Ltd., 1966), p. 9.

C. An Eviction Scene: Posting the Notice on the Door

D. An Eviction Scene in County Connacht

From James Carty, *Ireland 1851-1921* (Dublin, Ireland: C.J. Fallon Ltd., 1966), pp. 3, 7.

A Historian's Conclusions

IRELAND DURING THE FAMINE

YEAR	ESTIMATED POPULATION
1841	8,200,000
1851	6,600,000

Historians often differ among themselves over the interpretation of past events. The author of the following account is generally considered sympathetic to Ireland, but some historians would disagree with her claim that England "behaved with considerable generosity in the first years of the Irish Potato Famine."

The treatment of the Irish people by the British government during the famine has been described as genocide--race murder. The British government has been accused, and not only by the Irish, of wishing to exterminate the Irish people--as Cromwell wished to, and as Hitler wished to exterminate the Jews. The eighteen-forties, however, must not be judged by the standards of today. Whatever callousness the British government displayed towards Ireland, was paralleled seven years later by the treatment of their own soldiers, a treatment which brought about the destruction of the British army in the Crimean War.

The conduct of the British government during the famine is divided into two periods. During the first, from 1845 until the Poor Law in the summer of 1847, the government behaved with considerable generosity. An elaborate relief organization was set up. Public works were started on a scale never attempted before, and what was for the time a very large sum of money, more than eight million pounds, was advanced. Not enough was done, considering the size of the catastrophe, but it is doubtful if any government in Europe, at that date, would have done more.

But during the second period, after the transfer to the Poor Law in 1847, the behaviour of the British Government is difficult to defend. Lord John Russell and his advisers, in particular Sir Charles Wood and Trevelyan, were aware of the state of the Irish Poor Law. They knew that most of the distressed unions were bankrupt.

[Under the Poor Law, Ireland was divided into 130 local unions. Each union was responsible for collecting money from local residents to feed the poor.] They knew that in those districts where poverty, destitution and starvation were greatest the workhouses were badly equipped, or not equipped at all, dirty, understaffed and disorganized. They knew that, in the most distressed unions, rates, in normal times, had been virtually uncollectable, while in others they had to be collected with the aid of police, troops, and sometimes ships of war and, even then, were only partially gathered. They knew that Ireland was, at the moment, in the grip of a major famine, described by Lord John himself in January, 1847, as "such as has not been known in modern times; indeed I should say it is like a famine of the thirteenth century acting upon a population of the nineteenth."

Yet, with these facts before them, the government threw the hordes of wretched poor on their local poor rates, refusing assistance when the second total failure of the potato occurred and even breaking Lord John Russell's pledge to feed the starving children. Since Britain was passing through a financial crisis, the justification of the government's actions was basic self-interest, but it is difficult to reconcile expediency with duty and moral principles.

The most serious charge against the British government, however, is not the transfer to the Poor Law. Neither during the famine nor for decades afterwards were any measures of reconstruction or agricultural improvement attempted, and this neglect condemned Ireland to decline. A devastating new disease had attacked the potato; nothing to equal the total destruction of 1846 had been seen before, yet no serious effort was made to teach the people to grow any other crop....

The Irish small tenant was inevitably driven back on the potato; he was penniless, starving, ignorant; the only crop he knew how to grow was the potato; generally speaking, the only tool he owned, and could use, was a spade. He had no choice. Yet when the potato failed totally again, in 1848, the government exploded in fury. "In 1847," Lord John wrote, angrily, "eight millions were advanced to enable the Irish to supply the loss of the potato crop and to cast about them for some less uncertain food.... The result is that they have placed more dependence on the potato than ever, and have again been deceived. How can such a people be assisted?"

Adapted from Cecil Woodham-Smith, *The Great Hunger* (Great Britain: Hamish Hamilton Ltd., 1962), pp. 405-406.

DIRECTIONS

The following statements appear in or are suggested by "A Historian's Conclusions." For each statement, write an "F" if it is a fact, or an "O" if it is an opinion.

___1. The eighteen-forties must not be judged by the standards of today.

___2. During the early period of the famine, the British set up a relief organization and public works.

___3. British government behavior during the later period of the famine is difficult to defend.

___4 During the later period of the famine the British government knew that the Irish Poor Law couldn't save the people.

___5. The British never tried to improve agriculture in Ireland.

___6. The Irish peasant was driven back to depend on the potato.

___7. The Irish should have found a food more dependable than the potato.

___8. The treatment of the Irish people by the British government during the famine has been described as genocide.

___9. The treatment of the Irish by the British was an example of genocide.

__10. What the British government did to the Irish can be compared to Hitler's extermination of the Jews.

Title: _____

"Which road is the best?"

DANIEL O'CONNELL, known as "The Liberator," led a successful struggle in 1829 for the right of Irish Catholics to vote for, and sit in, the British Parliament.

> **"Our revolution (Catholic Emancipation) was brought about without injury to property or danger to life; without any violence, injustice, or loss of blood. Another great and national change is necessary to rescue the inhabitants of Ireland from the inevitable misgovernment of strangers, and its consequent poverty. The change that is now necessary, and which we are now prepared for, is the Repeal of the Union." (1830)**

VISCOUNT PALMERSTON, a British Member of Parliament.

> **"Nature herself has decreed the union of these two islands; divided, they cannot progress. Their union alone can enable them to develop all the resources which God has given them, and that man who seeks to sever them is the greatest enemy of both." (1831)**

JOHN MITCHELL, a member of the Young Ireland Movement.

> "Legal and constitutional agitation in Ireland is a delusion. Every man (except a born slave, who wants only to beget slaves and to die a slave) ought to have arms and to practice the use of them. No good thing can come from the English Parliament." (1848)

T.C. LUBY, a leader of the Irish Republican Brotherhood (also known as the Fenian Movement).

> "Thank heaven: Irishmen at last begin to see clearly the only true road to Ireland's regeneration. They begin to feel that we must regain our lost independence 'at all hazards.' This can be done only by one method. Let national independence once be reached through manhood's road." (1863)

CHARLES STEWART PARNELL, leading Irish Member of the British Parliament. He was later discredited by Catholic priests when his affair with a married woman became known.

> "I come back, and every Irish politician must be forcibly driven back, to the consideration of the great question of national self-government for Ireland. I do not know how this great question will be eventually settled. It is not possible for any of us to forecast the future, just as it is impossible for us to say in what way or by what means the national question may be settled. Under the British Constitution, we cannot ask for more than restoration of the Irish Parliament, but no man has the right to fix the boundary to the march of a nation. No man has a right to say to his country, 'This far shall you go and no further.' We have never attempted to fix the boundary to the progress of Ireland's nationhood, and we never shall."

WILLIAM GLADSTONE, English Prime Minister. He proposed a Home Rule Bill for Ireland in 1886. It was defeated by a vote of 343 to 313.

> "We stand face to face with what is termed Irish nationality. Irish nationality vents itself in the demand for local self-government. Is that an evil in itself? Is it a thing that we should fear? Is it a thing which we ought to reject? Sir, I hold that it is not. The Irishman is profoundly Irish, but it does not follow that because his local patriotism is keen he is incapable of Imperial [British] patriotism." (1886)

Adapted from P.S. O'Hegarty, *A History of Ireland Under the Union (1801-1822)* (London: Methuen and Company Ltd., 1952), pp. 59-60, 68, 351, 431-432, 524, 552-553.

The Easter 1916 Rising

WALL ST. MAIL

THE EVENING MAIL

WALL ST. MAIL

100 SHOT DOWN IN DUBLIN HOUSE TO HOUSE BATTLE

The Sun.

EYE WITNESS DESCRIBES SPREAD OF GREAT REVOLT

PIGTAIL ON UR UNCLE SAM, INSISTS T. R.

HEAD OF NEW IRISH REPUBLIC SURRENDERS. CHIEF OF REBEL FORCES IN DUBLIN KILLED. REVOLT REPORTED ON VERGE OF COLLAPSE

An American Newspaper Reports the Easter 1916 Rising in Ireland

Adapted from James Carty, *Ireland 1851-1921* (Dublin, Ireland: C.J. Fallon Ltd., 1966), p. 146.

POBLACHT NA H EIREANN.
THE PROVISIONAL GOVERNMENT
OF THE
IRISH REPUBLIC
TO THE PEOPLE OF IRELAND.

IRISHMEN AND IRISHWOMEN: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom.

Having organized and trained her manhood through the Irish Republican Brotherhood, the Irish Volunteers, and the Irish Citizen Army; supported by her exoiled children in America and by gallant allies in Europe; relying in the first on her own strength, Ireland strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland. The long denial of that right by a foreign people and government has not extinguished the right--nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty; six times during the past three hundred years they have asserted it in arms. We hereby proclaim the Irish Republic as a sovereign Independent State, and we pledge our lives and the lives of our comrades-in-arms to the cause of its freedom.

The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which have divided a minority from the majority in the past.

The Provisional Government, hereby constituted, will administer the civil and military affairs of the Republic in trust for the people.

We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms.

Signed on Behalf of the Provisional Government
THOMAS J. CLARKE

SEAN Mac DIARMADA	THOMAS MacDONAGH
P.H. PEARSE	EAMONN CEANNT
JAMES CONNOLLY	JOSEPH PLUNKETT

Adapted from James Carty, *Ireland 1851-1921* (Dublin, Ireland: C.J. Fallon Ltd., 1966), p. 161.

British Choices

DECISION: HOW SHOULD THE BRITISH HAVE DEALT WITH THE 1916 REBELS?

CHOICES	ADVANTAGES	RISKS
1. Free the rebels and their leaders.		
2. Give prison sentences to all rebels.		
3. Execute the leaders of the rebellion.		
4. Other(s) (Fill in choices below.) _____ _____		

The British Response

TWO MORE REBELS SHOT

JAMES CONNOLLY AND JOHN McDERMOTT

SENTENCED ON TUESDAY AND EXECUTED TO-DAY

Signatories to the "Republican" Proclamation

TO-DAYS OFFICIAL STATEMENT

The following communique was issued today from the Headquarters, Irish Command:—

The trial of two prominent leaders in the rebellion whose names appeared in the proclamation issued by the so-called "Provisional Government," namely—

JAMES CONNOLLY and JOHN MacDERMOTT,

took place on the 9th carried out this morning (12th May).

LIST OF DEPORTED

The following list of 308 prisoners were removed from Richmond Barracks, Dublin, on May 2nd, and lodged in Knutsford Detention Barracks, on May 3:—

Kenny, James, Priestfield terrace, Dolphin's Barn, Dublin.
Kerr (Carr) Neill, 6 Florida Street, Lark-

From Goddard Lieberson, ed., *The Irish Uprising*. Courtesy CBS Records.

Heroes Immortalized

The Wearing of the Green
Dion Boucicault

O Paddy dear, and did you hear the news that's going round?
The Shamrock is by law forbid to grow on Irish ground;
St. Patrick's Day no more we'll keep, his colors can't be seen,
For there's a bloody law again' the wearing of the green.
I met with Napper Tandy,* and he took me by the hand,
And he said, "How's poor old Ireland, and how does she stand?"
She's the most distressful country that ever yet was seen,
They are hanging men and women for the wearing of the green.

Then since the color we must wear is England's cruel red,
Sure Ireland's sons will ne'er forget the blood that they have shed,
You may take the Shamrock from your hat and cast it on the sod,
But 'twill take root and flourish there, though underfoot 'tis trod.
When law can stop the blades of grass from growing as they grow,
And when the leaves in summer time their verdure dare not show.
Then I will change the color that I wear in my caubeen,**
But till that day, please God, I'll stick to the wearing of the green.

But if at last our color should be torn from Ireland's heart,
Her sons with shame and sorrow from the dear old isle will part;
I've heard a whisper of a country that lies beyond the sea,
Where rich and poor stand equal in the light of freedom's day.
O Erin, must we leave you, driven by a tyrant's hand?
Must we ask a mother's blessing from a strange and distant land?
Where the cruel cross of England shall never more be seen,
And where, please God, we'll live and die still wearing of the green.

* Napper Tandy was a comrade of Wolfe Tone.

** A little hat.

From Walton's Musical Instrument Galleries, *The Tricoloured Ribbon* (Dublin, Ireland: Walton's Ltd., 1966), p. 34.

A Nation Once Again

Thomas Davis

[Founder of the Young Irelanders, 1846]

When boyhood's fire was in my blood
I read of ancient freemen,
For Greece and Rome who bravely stood,
Three hundred men and three men,
And then I prayed I yet might see
Our fetters rent in twain,
And Ireland, long a province be
A Nation once again!

Chorus:

A Nation once again,
A Nation once again,
And Ireland, long a province, be
A Nation once again!

And from that time, through wildest woe,
That hope has shone a far light,
Nor could love's brightest summer glow
Outshine that solemn starlight;
It seemed to watch above my head
In forum, field and fane,
Its angel voice sang round my bed,
"A Nation once again"!

Chorus

It whisper'd too, that freedom's ark,
And service high and holy,
Would be profaned by feelings dark
And passions vain or lowly;
For, Freedom comes from God's right hand,
And needs a godly train;
And righteous men must make our land
A Nation once again!

Chorus

So as I grew from boy to man,
I bent me to that bidding.
My spirit of each selfish plan
And cruel passion ridding;
For, thus I hoped some day to aid,
Oh, can such hope be vain?
When my dear country should be made
A Nation once again.

From Walton's Musical Instrument Galleries, *The Tricoloured Ribbon* (Dublin, Ireland: Walton's Ltd., 1966), p. 48.

The Mother

Padraic Pearse

(Executed for his role in the Easter Rising)

I do not grudge them: Lord, I do not grudge
My two strong sons that I have seen go out
To break their strength and die, they and a few,
In bloody protest for a glorious thing,
They shall be spoken of among their people,
The generations shall remember them,
And call them blessed;
But I will speak their names to my own heart
In the long nights;
The little names that were familiar once
Round my dead hearth.
Lord, thou art hard on mothers:
We suffer in their coming and their going;
And tho' I grudge them not, I weary, weary
Of the long sorrow – And yet I have my joy:
My sons were faithful, and they fought.

From Brendan Kennelly, ed., *The Penguin Book of Irish Verse* (London: Penguin Books Ltd., 1971), p. 296.

Easter 1916

William Butler Yeats

That is Heaven's part, our part
To murmur name upon name,
As a mother names her child
When sleep at last has come
On limbs that had run wild.
What is it but nightfall?
No, no, not night but death;
Was it needless death after all?
For England may keep faith
For all that is done and said.
We know their dream; enough
To know they dreamed and are dead;
And what if excess of love
Bewildered them till they died?
I write it out in a verse—
MacDonagh and MacBride
And Connolly and Pearse
Now and in time to be,
Wherever green is worn,
Are changed, changed utterly:
A terrible beauty is born.

From Frank O'Connor, ed., *A Book of Ireland* (Glasgow: William Collins Sons and Company, Ltd., 1969), p. 121.

Imperialism Charted

	ASIA AND AFRICA IN THE NINETEENTH CENTURY	IRELAND FROM THE TWELFTH TO THE TWENTIETH CENTURY
MOTIVES FOR EUROPEAN IMPERIALISM		
- Economic Gain		
- Strategic Location		
- Political Power		
- Cultural Influence		
IMPACT OF IMPERIALISM ON THOSE COLONIZED		
- Political Change		
- Economic Change		
- Social Change		
REACTION TO IMPERIALISM BY THOSE COLONIZED		
- Peaceful Acceptance (Assimilation)		
- Nonviolent Resistance		
- Violent Resistance		

The Economic Impact of Imperialism on Mother Countries

Trade in Millions of Lires, Marks, Francs, and Pounds

	Total Trade	With Colonies		With Foreign Countries		Direct Expenditures on Colonies	
	Value	Value	% of Total	Value	% of Total	Amount	% of Trade with Colonies
ITALY							
1894-1903	27,022	43	0.16	26,979	99.84		
1894-1932	574,177	5,561	0.97	568,616	99.03	6,856	123.29
GERMANY							
1894-1903	94,663	202	0.21	94,461	99.79	139	68.81
1894-1913	159,340	770	0.48	158,570	99.52	736	95.58
FRANCE							
1894-1903	80,318	8,425	10.49	71,893	89.51	1,033	12.26
BRITAIN							
1894-1903	7,975	1,988	24.93	5,987	75.07	170+	8.55

Adapted from Grover Clark, *The Balance Sheets of Imperialism* (New York: Columbia University Press, 1936), Tables XII-XVI, pp. 42-46.

1. The above table compares the totals of Italian, German, French, and British trade for the years _____ to _____.
2. For the years 1894-1913, the value of Germany's trade with her colonies was _____marks while the value of her trade with foreign countries was _____ marks.
3. For the years 1894-1903, the amount of money that France spent on her colonies represented _____% of the value of her colonial trade.
4. A country that spent more on its colonies than it gained from trading with them was _____.
5. For the years 1894-1903, the country with the highest rate of gain from its colonial trade was _____.

Imperialism Weighed

TIME: Today

PLACE: The United Nations

ACTION: Because the past influences the present, the UN has called a meeting of historians from all over the world to discuss and assess the effects of nineteenth century imperialism on the colonizers and the colonies.

NIGERIAN HISTORIAN It is a pleasure, ladies and gentlemen, to discuss with you this very important topic of imperialism. As I know you will agree, it is a topic of continuing importance in the world today. My countrymen, for example, though now free, still suffer the effects of almost 100 years of British rule.

BRITISH HISTORIAN Your choice of words, Sir, leaves little doubt as to your position on this subject. How do your people suffer? In fact, British rule of Nigeria brought improvements in sanitation and health, a school system similar to the schools of Europe, and all the blessings of Western technology: factories, railroads, telephones, electricity, farm machinery! Why, the British introduced Christianity and democratic government to your people!

NIGERIAN HISTORIAN With all due respect, Madame, the negative effects of British rule outweigh the positive. Sure, Britain accomplished all that you say. However, your government did this and enriched itself at the great expense of our land, our natural resources, and above all, our people. The wealth of Africa--our gold, copper, diamonds, palm oil, and rubber--were taken and shipped to your land, the mother country, to enrich big industrialists there. In the process, our people were used as virtual slaves. In some colonies (for example, the Belgian Congo), African people were used as beasts of burden, were paid almost nothing, and were beaten as they carried heavy piles of rubber out of the forests to ships bound for Europe.

INDIAN HISTORIAN I would like to add to what my Nigerian colleague is saying. Let us not forget that it was the colonizers, the mother countries, that really benefited from imperialism. Why, the proof is that we Indians had to struggle for many years to rid ourselves of British rule. The British had a good thing and didn't want to give it up! The Indian people worked for cheap wages, providing Britain with raw materials that were sent to England and converted into factory-made goods.

These same goods were then shipped back to India and sold to Indian people at high prices. As you can see, British trade and profits increased, and British prestige in the eyes of other nations increased--all at the expense of India and her people! I might also add that India was a very strategic location for the British. Being in India gave you control of the Indian Ocean and a convenient refueling station for ships sailing to China and Japan.

FRENCH HISTORIAN I must take exception, Madame, to your view of the colonizers. As the experience of France proves, imperialism was not a "bed of roses" for mother countries. You remember that a competition for empire developed in the late nineteenth century. That rivalry was very destructive to Europe. It encouraged Western nations to behave in ways that we later regretted. Because of the pressure to compete with other empire builders, and to build our profits, we sometimes acted very brutally toward the people we colonized. Belgian behavior toward the Congolese is just one example. Our military buildup was increased in colonies where we were forced to put down rebellions with heavily armed soldiers and police. Unfortunately, in this atmosphere, Europeans often became more racist that ever. The only way we could justify our behavior was to view colonized people as uncivilized heathens.

ZAMBIAN HISTORIAN Do you sincerely expect the African and Asian nations of the world to cry for you, our oppressor? It is we who have really suffered. When you took up your so-called "White Man's Burden" in our lands, you brought your Christian religion, democratic government, and liberal ideas. Yes, and you tore apart our own traditional native cultures. You imposed alien values on us. You undermined our large extended families and told us to imitate your small, nuclear families. You destroyed our traditional tribal governments and forced us to "elect" rulers who weren't even members of our own tribes! Yet you say that you suffered!

MODERATOR: Ladies and gentlemen, at least we can agree that we disagree. Was imperialism good or bad for the colonizers? Good or bad for the colonized? The debate, it seems, will go on.

Through the Cartoonist's Eyes

"Learning civilized ways is hard work!"

1. Who is making the statement in this cartoon? What does it mean?

2. Does the cartoonist think the Asian and African are really learning civilized ways? How can you tell?

3. How do you think the European "ruler" is being affected by his country's imperialism?

4. How do you suppose the European feels about his own position in society, compared to the positions of the Asian and the African? How can you tell?

"Which one?"

5. How does this cartoonist show the effect of Western imperialism on Japan? What symbolism does the cartoonist use?

6. Why do you think this choice is so difficult for the Japanese man?

7. Which of the choices symbolized by this cartoon did the Japanese people finally make? Was their choice good for them?

From Henry Abraham and Irwin Pfeffer, *Enjoying World History* (New York: Amsco School Publications, Inc., 1977), pp. 207, 247.

From Henry Abraham and Irwin Pfeffer, *Enjoying World History* (New York: Amsco School Publications, Inc., 1977), p. 218.

8. From the cartoonist's point of view, did British rule have a good or a bad effect on the Indian people?

9. What do you suppose could be the cause of the fighting on the dock? (Recall the maps of India on Worksheet B-1.)

10. How does the cartoonist picture the British? What does this picture suggest about methods used by the British when they ruled India?

11. How does the cartoonist seem to think imperialism affected the British in India? The Indians, themselves? How can you tell?

Tell Me, Josephine

"Tell Me, Josephine" is like any other newspaper column that gives advice to readers who write in about their problems. The "Josephine" column began running in The Central African Mail, a Zambian weekly newspaper, in 1960. Below are some letters that were written to Josephine.

1. I am a handsome young man but for one vital obstacle. When with friends I cannot speak, or laugh with my mouth open, for fear they will see my two decayed teeth. These were sharpened according to tribal custom, and this caused them to blacken. Because of them I do not attract girls as other boys do. Shall I dare to pull the teeth off?

2. When I was getting off a bus a group of boys stopped me. They demanded that I take off my glasses. They said I should not wear stockings. They took my scarf off my head to see if my hair was stretched straight. I spoke to them very soothingly. If I had not they would probably have beaten me. Then they went their way. They shouted political slogans.

   Are these boys right to cut off our hair if it is straightened? We women are in the struggle for freedom too. But is freedom for men only? There are times when we wear traditional dress, but many of our boyfriends do not like this. They think we do not look modern enough.

   So what are we to do? When the men dress in expensive European suits and part their hair with razors and polish their shoes we do not do anything against them. Are we girls right, or are they?

3. I love a girl till Kingdom Come. But she is Chewa by tribe and I am Tumbuka. The Chewa folk use cattle for paying lobola (bride-price) but in my tribe we do not own cattle for this thing. Easier for me to deliver wild buffaloes from the forest! It is a stupid thing they ask of me. But at the thought of losing her, tears come to my eyes.

4. I am well-known, with a big family to feed. My house is by the bus stop and every day I receive visitors from the home village. It is my duty to give my tribesfolk food and money for their journey needs. But my family suffers from hunger and I go without the decent clothes my position calls for. Though I have a good job I am kept poor by home people. I do not dislike them, but what can I do to be saved from them?

Adapted from Leon E. Clark, ed., Unit II: From Tribe to Town in *Through African Eyes* (New York: Praeger Publishers, 1971), pp. 20-23.

Special Report: Afghanistan

Global Times

A week after the Soviet invasion, Kabul was gloomy but quiet. Government workers went back to their desks. Children sold smuggled cigarettes in the market. Old women were once again praying in the mosques. There were a few violent outbreaks in the city, but organized resistance in Kabul to the Russian-imposed government of President Babrak Karmal had died with the old year. Soviet soldiers guarded the main government buildings. Russian tanks and helicopters enforced an all-night curfew. Streams of troops and armored vehicles poured out of the city into the countryside.

Afghanistan's new masters moved quickly to make sure of their new satellite. Both the Soviet air force and ground troops took over important points around the country (see map). One by one, Afghanistan's key cities, roads, and air bases fell into Soviet hands. The Soviet invaders--about 50,000 strong--fought against rebel Moslem tribes controlling most of the country's rugged land.

The fighting seemed to drag on for months--and it threatened to spill over into Pakistan, where some of the Afghan rebels go to hide. The fact is that Afghanistan had really stopped existing as an independent, self-governing state. As a worried Pakistani official put it: "We now share a common border with the Soviet Union."

MOSCOW'S AIMS: The invasion made many people in the West wonder about Moscow's larger aims. Most people believed that the immediate reason for the takeover was the fear that Kabul's Communist government would collapse. The hard-line, strict policies of that government made many Afghans angry and created a lot of opposition. In fact, there had been unsuccessful secret plots to overthrow Afghan's Communist government. The situation continued to get worse; soldiers deserted the Afghan army. And against Soviet advice, the ruler of Afghanistan continued his unpopular policies.

The Soviets finally moved in on Christmas Day, invading Kabul, replacing the government of Afghanistan with Communist leaders who would follow Soviet directions. It seems that the Soviets expected trouble and they got it. Sources estimated that there were 250 Soviet casualties during the first two days of fighting in Kabul.

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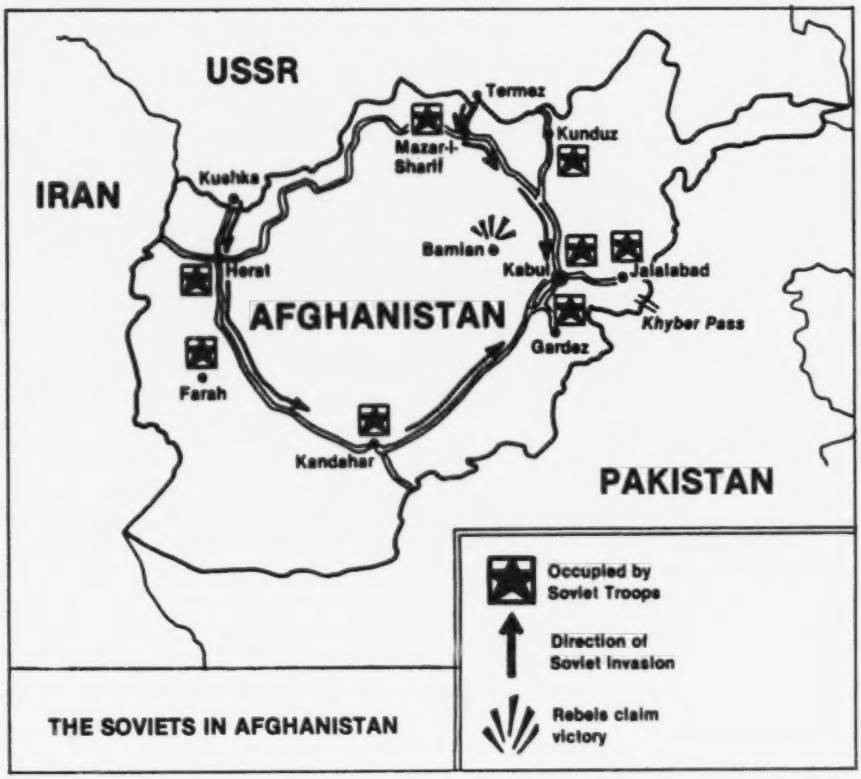

DIRECTIONS

Decide whether each of the following is the writer's statement of fact or the writer's opinion. If fact, place "F" on the line to the left of the statement; if opinion, place "O."

1. _____ Most people believed that the immediate reason for the takeover was the Soviet fear that the Communist government of Afghanistan would fall.

2. _____ Soviet soldiers guarded the main government buildings in Kabul.

3. _____ The fighting seemed likely to drag on for months and it threatened to spill over into Pakistan.

4. _____ Sources estimated that there were 250 Soviet casualties during the first two days of fighting.

5. _____ Streams of Soviet troops and armored vehicles poured out of the city into the countryside.

Take a Stand

WHERE DO YOU STAND ON THESE ISSUES?

STRONGLY DISAGREE — **STRONGLY AGREE**

-5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5

A. It is justified for one nation to conquer another nation in order to establish military bases for its own protection.

B. It is right for a nation to take over another country if this results in a better standard of living for its own people.

C. If a nation needs oil, coal, or food, any means to achieve this end is justified.

D. Western nations had the duty to spread their form of civilization to Africa and Asia.

E. Western industrialized countries had the duty to spread their technology to underdeveloped countries.

F. In the nineteenth century, Japan was right to adopt Western ways.

G. In the nineteenth century, China was wrong to resist Western ways.

H. European nations helped Africans by combining many different tribes into single colonies that later became nations.

I. Improvements made by European nations in African sanitation and health care justified European rule of Africa.

J. African and Asian peoples were better off under the rule of enlightened democracies like England and the United States, than they were under the rule of their own traditional governments.

K. Colonized African and Asian peoples should have welcomed a Western education instead of a traditional education for their children.

L. Nations must "keep up with the Joneses." If a nation embarks on an imperialist policy, its rivals must do the same thing.

M. Since African and Asian peoples weren't developing their natural resources, Western nations had the right and duty to do it for them.

N. Tribalism is a thing of the past, not fitted to the modern world. It is good that Europeans discouraged tribalism.

O. Western missionaries had the duty to spread the Christian religion to heathen Asian and African peoples.

P. Present-day Western values are superior to other cultures' traditional values.